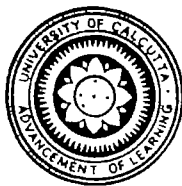


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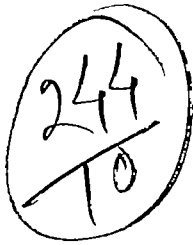


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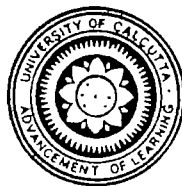
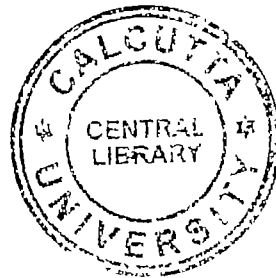
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EDITOR'S NOTE

We, the faculty-members of the Department of Pali of the University of Calcutta, are very happy to publish this tenth volume of the Journal of the Department of Pali in 2000. The present volume is dedicated to late Professor Prabhash Chandra Majumdar, Ex-Reader of Pali, University of Calcutta and Secretary, University Colleges of Arts and Commerce, University of Calcutta. He was a very popular teacher and an efficient administrator.

This volume contains valuable articles from eminent scholars both in India and abroad.

We take the opportunity here to offer our sincere thanks and profound gratitude to our respected patrons for contributing their valuable papers.

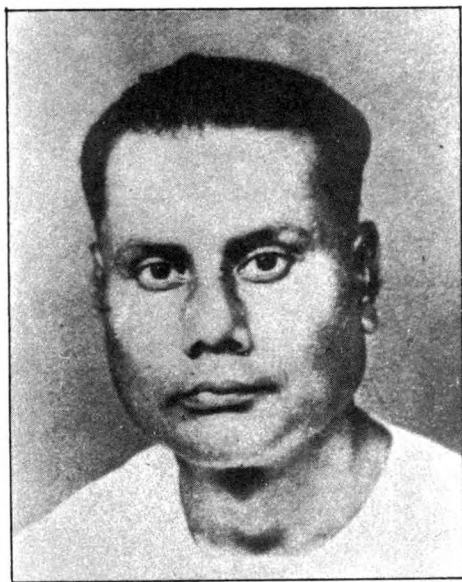
We are indebted to the authorities of University of Calcutta for coming forward with their help to publish this volume in time and also thankful to Printing Centre to print and publish this volume quickly.

Bela Bhattacharya

Dedicated to

Late Professor Prabhash Chandra Majumdar

Ex-Reader of Pali, University of Calcutta and
Secretary, University Colleges of Arts and Commerce
University of Calcutta



PROFESSOR PRABHASH CHANDRA MAJUMDAR

*Ex-Reader of Pali, University of Calcutta and
Secretary, University Colleges of Arts and Commerce
University of Calcutta*

Reminiscences of Late Professor Prabhash Chandra Majumdar

Bela Bhattacharya

As I start writing a few words on Late Professor Prabhash Chandra Majumdar, reminiscences of those golden days when I had the privilege of studying under him as a student come back to my mind. During the period between 1968 and 1970, I was a student in the Calcutta University in the Department of Pali. At that time Professor Prabhash Chandra Majumdar used to teach us "Aśokan Inscription". He was a very popular teacher amongst students and we never absented ourselves when he was to take his classes. He was, at that time, besides serving as a teacher, preoccupied in the administrative job also as the Secretary of the University Colleges of Arts and Commerce, Calcutta University. We often used to hear of his efficiency as an administrator too. I may in this connection add a few words on his very fine academic career. He passed the M. A. Examination in Pali securing the top position from the Calcutta University in 1939. He served as a lecturer in the Maharaja Manindra chandra college till 1958. Following this, he joined the Calcutta University where he became a reader in due course. In his academic career he was honoured on several occasions. The title of Pali Sutta Viśharad was obtained by him from the Bangiya Sanskrita Śikṣha Paṇisad, Calcutta. It is interesting to note, his activities were not confined to academic life only. He was a lover of sports which perhaps resulted in his joining the NCC wherein he earned the Lt. Commander (Naval wing).

He edited and published a Mahāyāna text entitled the "Maitreya Vyākaraṇa" on the basis of the Gilgit Mss and Tibetan sources. He passed away during a short visit to Hardwar at an age of 58 on the 9th November, 1974. I remember how his premature death was mourned by his students, admirers and colleagues.

Ṣaḍ Darśana with Special Reference to Bauddha Darśana at a Glance

Sukomal Chaudhuri

In the Sarvadarśanasamgraha of Mādhavācārya sixteen Darśanas have been dealt with in brief. They are Cārvāka, Bauddha, Jaina, Rāmānuja, Mādhava, Pāśupata, Śaiva, Pratyabhijñā, Raseśvara, Pāniniya, Nyāya, Vaiśeṣika, Sāṃkhya, Yoga, Pūrva-Mīmāṃsā, and Uttara-Mīmāṃsā or Vedānta. Out of these sixteen, only six Darśanas became popular in the later period. But what are they? In the 3rd Kārikā of his Sad-Darśana-Samuccaya, Haribhadra Suri, the Jaina Pāṇḍita described the Sad Darśana as Bauddha, Nyāya, Sāṃkhya, Jaina, Vaiśeṣika and Mīmāṃsā. But in his Sāṃkhya, both Sāṃkhya and Pātañjala have been included and in his Mīmāṃsā, both Pūrva-Mīmāṃsā and Uttara-Mīmāṃsā have been included. As a result in his Sad Darśana actually eight Darśanas have been included. In the first half of the 13th century Jinadatta Suri in his "Viveka-Vilāsa" and in the middle of the same century Śrī Rājaśekhara Suri in his exposition of the Sad Darśana followed the same view of their predecessor Haribhadra Suri.

Most probably Sad Darśana Samuccaya of Haribhadra Suri is the earliest compilation of Darśana and therefrom the word "Sad Darśana" has become so popular among the Jainas. Afterwards other Philosophical schools too accepted the tradition. But the description or analysis of the Sad Darśana of Haribhadra Suri does not tally in toto with those of the later philosophical schools. In the modern period by Sad Darśana is meant six Indian philosophies, viz Nyāya, Vaiśeṣika, Sāṃkhya, Pātañjala, Mīmāṃsā and Vedānta. Jaina and Buddhist Darśanas are not included in these Sad Darśanas. In the Gurugītā of Hayaśirsa-Pañcarātra and Viśveśvaratantra, Darśanas of Gautama, Kanāda, Kapila, Pātañjali, Jaimini and Vyāsa have been described as Sad Darśana. Most probably when Buddhists and Jainas were driven out from Mid-India, after the downfall of the Maurya Empire, the later philosophers excluded the Buddhist and the Jaina philosophies from their Sad Darśana exposition.

Again, for reason not known to us, the Buddhists and the Jainas were labelled as NĀSTIKAS. But in the Siddhānta-Kaumudī and some other texts the definition of Āstika and Nāstika is given as follows: "Āsti paraloka

ityevam matir yasya sa āstikah Nāstī ti matir yasya sa nāstikah " That means those who believe in the Paraloka (the birth hereafter) are called Āstikas, and those who do not believe are called Nāstikas. But it is a fact that both the Jainas and the Buddhists believe in Paraloka, Karma and Karmaphala, in the same sense as the Āstikas believe. Yet they, i.e. the Buddhists and the Jainas have been given an appellation of NĀSTIKA. But why? Some others argued that they were called Nāstikas as they did not believe in the existence of ĪŚVARA (the Creator GOD). If it is so, then the Sāmkhya Darśana also becomes Nāstika-Darśana, as Mahārṣi Kapila did not believe in the existence of any Īśvara (*Īśvarāsiddhe*). Similarly, Īśvara, the Creator has not been admitted in the Mīmāṃsā Darśana of Jaimini. Kapila admitted two permanent objects Prakṛiti and Puruṣa. Prakṛiti is inanimate; but by its evolution the entire universe has been formed. So, this prakṛiti is the primal cause, having no cause of its own.¹ About Puruṣa Kapila says: Puruṣa is animate, but bereft of happiness and misery. It has no change. It is non-doer i.e. it does not perform anything. The universe is caused by Prakṛiti only.

The Pātañjala Darśana of Patañjali is known as Yogaśāstra. It is closely related to the Sāmkhya. Only difference lies in the fact that Kapila did not believe in the existence of a creator-God, but Patañjali believed in the existence of an all powerful supreme God, the creator.

According to the Pātañjala Darśana, one can attain emancipation by "Tattvajñāna" (knowledge about reality). Puruṣa or Jīvātmā is different from the material world. This knowledge is called *Tattvajñāna*. If *Tattvajñāna* arises, ignorance disappears. It remains only as *Cinmaya* (true consciousness or knowledge, an epithet of the Supreme Being). This is known as *Kaivalya* or *Mukti*.

Rṣi Kaṇāda is the founder of the Vaiśeṣika philosophy. As Kapila believes that only Puruṣa and Prakṛiti are permanent, Kaṇāda believes in the permanent existence of nine matters, viz. water, air, soil etc. Undoubtedly Vaiśeṣikas believe in the existence of Jīvātmā and Paramātmā, but they have no faith in a supreme God.

The Philosophy of Gotama is known as Nyāya Darśana or Gotama Darśana or Aksapāda Darśana. Like the Vaiśeṣikas, Gotama also believed in the existence of *Paramānu*. Nyāyadarśana of Gotama is purely logic (*Tarkaśāstra*). It consists of 16 Angas like Pramāṇa, Prameya, Siddhānta etc.

Buddhist philosophy has got some affinity with the above Darśanas like Nyāya, Vaiśeṣika etc. Both groups of philosophies believe that the

1 Mūle mūlābhāvād amūlam mūlam iti-Sāmkhyapravacana, Kārikā 67

Sattvas take different births according to their Karma-phala. Both believe that birth means suffering and if birth ceases one attains emancipation. But unlike others the Buddha was a Nirīśvaravādin (one having no belief in the existence of any permanent supreme God as the creator). If Gotama and Kanāda are accepted as Nirīśvaravādin, then there remains no difference between the Buddhist and the non-Buddhist systems so far as the major problems are concerned.

The philosophy of Mahārṣi Jaimini is known as Mīmāṃsā-Darśana or Jaimini-Darśana. It gives emphasis on the efficacy of Karma. So this philosophy is otherwise called Karma-Mīmāṃsā. Jaimini has tried his best to prove that the Veda is eternal (Nitya) and he has accepted the Karmakāṇḍa like Sacrifice etc. Still the same Mīmāṃsā-Darśana is nothing but a Nāstikya-Darśana. The ancient Mīmāṃsakas have openly denied the existence of any eternal God. They say that the Veda is Apauruṣeya, but there is no direct proof about the fact (pratyakṣa-pramāṇābhāvāt). The Mīmāṃsā-Darśana is too subtle to realise. So this has been discussed in many authentic treatises like Jaimini Sūtra, Śavara Bhāṣya, Vārtika of Kumārila Bhaṭṭa, Mayūkhmalā of Somanātha, Śāstradīpikā of Pārthasārathi, Mīmāṃsā-nyāya-viveka of Bhavanātha Mitra, Nyāyāvalī Dīdhiti of Rāghavānanda, Nyāyamālā-Vistāra of Mādhavācārya etc.

The founder of the Vedānta is Vādarāyana Vyāsa. Mīmāṃsa is Karma-Mīmāṃsā, whereas Vedānta is Brahma-Mīmāṃsā. For that reason, the philosophy of Jaimini is otherwise called Pūrva-Mīmāṃsā and the philosophy of Vedānta is called Uttara-Mīmāṃsā. From whom there is the origin, duration and decay of the universe, he is Brahman. These three characteristics of the universe, material or immaterial, are common in Buddhist philosophy also. The basic idea and motive of the founders of the Sad Darśana are more or less the same. There is no doubt that various paths have been contemplated by the great seers of the Sad Darśana. But their outlook was to reach the same goal—either to be united with the supreme Brahman or to get emancipation from the worldly sufferings. The late Aksoy Kumar Datta, therefore, after describing the Sad Darśana, concludes as follows:

“None of the founders of the Sad Darśana has, however, directly believed in the existence of a Creator-God. The Sāṃkhya is purely Nāstika doctrine of Kapila. Patañjali believes in the existence of God, but not as the Creator. According to Gotama and Kanāda, Paramānu is Nitya, but not created by anybody. The ancient Mīmāṃsakas have very positively denied the existence of God. The Vedāntins on the other hand, say that the universe has not been created, it is nothing but an imagination. So the question of a “Creator” does not arise.

According to Cārvāka, there is no permanent Soul. Everything ends at death. The question of rebirth does not arise. So one should enjoy this life adopting any means, good or bad. Because, after the end of this life, there will be none to enjoy the fruits of Karma committed in this life.

Apart from these six kinds of philosophies, there originated some new philosophies. They are Rāmānuja Darśana, Pūrṇaprājña Darśana, Pratyabhijñā Darśana, Śaiva Darśana, Rāmeśvara Darśana, Nakuliśa Pāsupata Darśana, Ārhata Darśana, and the like.

Vaiṣṇava Darśana From Rāmāṇu down to Ballabhāchārya all the great Ācāryas of Vaiṣṇavism have propagated that emancipation is the goal and devotion or Bhakti is the means to achieve that. Bhakti is *Upāya* and Mukti is *Upeya*. But according to Bengal Vaiṣṇavism Bhakti is *Upeya* (ultimate goal) and not *Upāya* (means). Because a devotee wants both *Jñāna* and *Bhāva*. Bhāva arises out of Jñāna. After feelings one gets attached to the objects. But if the objects (visaya) are not realised a devotee's mind becomes agitated with grief, anxiety and dissatisfaction. The advaitavādins are happy with Jñāna, but the followers of love or devotion are not happy if the inevitable fruit of Vaiṣṇavajñāna is not achieved.

Buddhist Philosophy According to Buddhist Philosophy, the Ultimate Truth is of four kinds, viz. Mind, Mental concomitants, Matter and Nirvāna. Buddha has classified Mind (=citta) into 89 groups, Mental factors (=Caitasika) into 52 divisions, Matter (=Rūpa) into 28 divisions and Nirvāna is deathless (=accutāma), absolutely endless (=accantaṃ), non-conditioned (=asankhata) and incomparable (=anuttara). Nirvāna is the ultimate goal in Buddhism. Desire is the cause of all sufferings and the final departure from desire or craving is Nirvāna. That means final cessation of suffering is Nirvāna.

To achieve Nirvāna seven kinds of purification (=visuddhi) is essential, viz. (1) purification of bodily and vocal actions (=sīlavisuddhi), (2) purification of mind (=cittavisuddhi), (3) purification of views (=ditthivisuddhi), (4) purification of overcoming doubts (=kankhā-uttaranavisuddhi), (5) purification of knowledge and vision regarding Path and Not-path, (maggāmaggañānadassana-visuddhi), (6) purification of knowledge and vision regarding Path-progress (=patipadā-ñānadassana-visuddhi) and (7) Purification of Knowledge and Vision (=Ñānadassana-visuddhi).

Sīlavisuddhi. In the journey towards realising Nirvāna the first step is the regulating one's life by controlling bodily and vocal actions. Restraining the bodily and vocal deeds is the foundation of Nirvāna. Plain living with good conduct is the best way to achieve purity and luxurious

living is the great hindrance to that. Too much of luxurious living is responsible in generating bad conduct in one's life. If one cannot purify one's conduct one cannot proceed in the path of Nirvāṇa.

Cittavisuddhi In the journey towards Nirvāṇa the second step is the purification of mind. Mind is to be freed from five hindrances, viz. sensuous desire (=kāmacchanda), ill-will (=vyāpāda), sloth and torpor (=thīnamiddha), restlessness and scruples (=uddhacca-kukkucca) and sceptical doubt (=vicikicchā). A purified mind becomes competent to realise Prajñā.

Diṭṭhivissuddhi By purifying his conduct and mind, a Yogin tries to purify his views. Through meditation he realises that there is no "I" or "Soul" in the five aggregates (i.e. Rūpa, Vedanā, Saṃjñā, Saṃskāra and Vijñāna which constitute our life). He further realises that mind is not matter and matter is not mind. One is different from the other. But a being is the combination of Mind and Matter, otherwise called Name and Form. A lame man and a blind man can smoothly proceed if they are united. Similarly the united force of Mind and Matter generates a 'Being', and there is no third force like soul, Puṇḍra, Deva or Brahmā. In this way one should purify one's views.

Kankhā-uttarāṇa visuddhi. A Yogin now tries to find out the cause of this Nāma-rūpa (Mind and Matter) and realises that everything and even he himself have been constituted by some cause (=kāraṇa-sambhūta). The present Nāma-rūpa is the result of the previous or past cause. Avidyā, Trsnā and Upādāna of the past are responsible as mother, Karma of the past is like a father and nutriment as the nurse. The combination of these gives birth to the present Nāma-rūpa. And Avidyā etc. five causes of the present will give birth to the future Nāma-rūpa. To overcome the Hetu of the past, present and future is known as Kankhāuttaraṇa-visuddhi.

Maggāmagga-ñāṇadassanavisuddhi When a Yogin gains knowledge and overcomes the doubts about the Nāma-rūpa of the past, present and future, he then meditates for achieving the ten kinds of Vipassanā knowledge. He realises the characteristics of Nāma-rūpa as Anitya (=impermanent), Dukkha (as subject to suffering) and Anattā (=not-self) and that Nāma-rūpa is subject to decay, change, dreadfulness, bondage and essencelessness. He realises that life is a mere flowing, a continuous undivided movement. He finds no genuine happiness, for every form of pleasure is only a prelude to pain. What is transient is painful, and where change and sorrow prevail there cannot be a permanent ego or soul. The arising and passing away of conditioned things become very conspicuous to him. As he is thus absorbed in meditation he witnesses an aura emanating from his body as a result of his keen insight. He experiences also an unprecedented joy, happiness.

and quietude. His religious fervour increases, his mindfulness strengthens and his wisdom ripens. Labouring under the misconception that he has attained Sainthood, chiefly owing to the presence of aura etc., he yearns for this state of mind. But when he meditates further he realises that these are nothing but temptations only and they are impediments to Insight and that he has not really attained Sainthood. Accordingly he endeavours to distinguish between the right and wrong path (*Maggāmaggañānadassana-Visuddhi*). This is called *Visuddhi* (= purity) as it clears up the misconception as regards the right path. He understands "This is the right path, that is the wrong path."

Paṭipadāñānadassana-visuddhi. This is the sixth purity. This term is collectively applied to the nine kinds of Insight beginning with the knowledge as regards the arising and passing away of conditioned things (*Udaya-vvaya-ñāna*) ;

- (a) *Udayavvaya ñāna*—Knowledge with regard to the arising and passing away of conditioned things ;
- (b) *Bhangañāna*—Knowledge with regard to the dissolution of conditioned things
- (c) *Bhaya-ñāna*—Knowledge of dissolving things as fearful.
- (d) *Ādīnava-ñāna*—Knowledge of fearful things as baneful
- (e) *Nibbēda-ñāna*—Knowledge of baneful things as disgusting.
- (f) *Mumukkhā-ñāna*—Knowledge as regards the wish to escape from those baneful things
- (g) *Paṭisankhā-ñāna*—Knowledge of reflecting contemplation. It is the recontemplation of conditioned things in order to find out the means to escape therefrom.
- (h) *Sankhārupekkhā-ñāna*—Knowledge of equanimity towards conditioned things
- (i) *Anuloma-ñāna*—Knowledge of adaptation. It is the 'adaptation knowledge' gained by perfecting the foregoing nine kinds of Insight. It is so called because it conforms itself to the 37 factors of Enlightenment = (*bodhipakkhiya dhammā*) and qualifies the aspirant for the higher path.

Ñānadassana-visuddhi. The *Anuloma Ñāna* is immediately followed by *Gotrabhu-ñāna* "Knowledge of overcoming the worldly lineage". This particular knowledge is neither included in the "*Paṭipadā-ñānadassana-visuddhi*" nor in the "*Ñānadassana-visuddhi*". This is rather a knowledge

between these two Visuddhis. The object of this Gotrabhu-ñāna is Nibbāna, but the actual realization of Nibbāna by the eradication of passions occurs at the Path thought-moment that immediately follows. In one hand at the initial stage the Gotrabhu-ñāna crosses the lower stages of Insight, on the other hand it develops the higher stages of Insight. Immediately after the Gotrabhu thought-moment there arises the path-thought-moment of the Sotāpanna. It is at this stage that one comprehends the Truth of Suffering, eradicates craving, the cause of suffering, and actually realises Nibbāna for the first time in his life. The eight factors that constitute the Noble Path are also fully developed at this stage. This stage is known as Sotāpatti-magga. 'Sota' here means the stream that leads to Nibbana and 'Āpatti' means entering for the first time. It is called 'Magga' because it arises, destroying all passions. The Sotāpatti-magga is followed by Sakadāgāmi-magga, Anāgāmi-magga and Arahatta-magga, respectively.

As a rule, after each of the four stages of Sainthood (Sotāpatti etc.) one reflects on the Path and Fruit one has attained, on the Nibbāna one has realized, on the defilements one has destroyed, and in the case of the first three stages, on the defilements one has yet to destroy. An Arahant who has no more defilements to destroy knows that he is delivered. ...This is in brief the essence of the Buddha's Philosophy.

Pali Grammar vis-a-vis Paninian Grammar

S. C. Sarkar

The Indo Aryan languages are broadly categorised under three periods the age of the old Indo Aryan (1500 B C to 600 B.C) , the age of the middle Indo Aryan language (600 B C. to 1200 A D) and the age of the New Indian Aryan (starting from 1200 A D -continuing) To the first group belong the languages of the Vedas, Classical Sanskrit of Pāṇini, Epic-Sanskrit : to the second group are enumerated paḷi, Inscriptional Prākṛts, Prākṛts used in dramas, Jaina Prākṛts and others dialects The third group covers all the modern languages or vernaculars of India.

Our discussion is restricted to the comparative aspects of the classical Sanskrit Grammar of Pāṇini and Pāḷi Grammar, specially of Kaccāyana Pāḷi and Sanskrit for belonging to different periods have their respective characteristics which are chiefly reflected in their grammatical compositions Naturally a comparative study on them is very interesting to the students of Indology and Indian linguistics. Here for Sanskrit we surely take of the Grammar of Pāṇini who formulated eight adhyāyas of the sūtras in his treatise Astādhyāyī-Sūtra

For Pāḷi we have to think of three schools of Pāḷi Grammar viz Kaccāyana, Moggallāna and Saddanīti Kaccāyana being the oldest of the Grammarians we are to give stress on it when we make comparative Studies of Sanskrit and Pāḷi Grammar One thing to mention here is that the tradition of Indian Grammatical treatises started from the days of the Veda, specially with the Sadanga division of the Vedas It got culminated in Sanskrit Grammar of Pāṇini who prepared his sūtras divided into eight chapters (Astādhyāyī Sūtra). If you can look back to the history of Indian vyākaraṇas it is very difficult to ascertain any fix date to the origin of vyākaraṇa śāstra, but it is more or less certain that it has grown up following a tradition It may be conjectured that the Vyākaraṇa Śāstra might have developed before the introduction of the Padapāṭha The Vedāṅga treatment approves of the earliest existence of Vyākaraṇa-Śāstra

The Mahābhāṣya defining vyākaraṇas states 'Vyākṛiyate anena its vyākaraṇam' (Mahābhāṣya, Āṇhika, 1, Vārtika 12) It is a fact that the vyākaraṇaśāstra were composed by different personalities from a very old-

age These schools of grammarians may be categorised under two heads (A) Pre-Pāṇinian and (B) Post-Pāṇinian The Vyākaranas by Indra, Vāyu, Bhāradvāja, Puskarasādī, Kāśyapa, Gārgya, Śāktāyana, Sphotayāna and others school be included under group-A and in Group-B we count the schools of Sarvavarmā, Candragomin, Bhojadeva, Hemacandra, Bopadeva, Kramadīśvara, Padmanābh and Others Of these grammarians the grammar of Kātantra deserves special mention

Pāṇini in preparing his text Astadhyāyī Sūtra, definitely had taken the help of his predecessor grammarians. Likewise the Post-Pāṇinian grammarians were indebted to Pāṇini. But Post-paninian grammarians like Kātantra is traditionally supposed to be influenced by Aindra school of vyākaraṇa and it is believed by A.C. Burnell that the Kātantra Vyākaraṇa is a result of the Aindra school of Sanskrit Grammar This Aindra school was earlier than that of Pāṇini It was definitely popular one but Pāṇini's grammar reached the perfection in sūtras divided into eight chapters His grammar was accepted as a standard grammar of Sanskrit.

As to Pali grammar, without hesitation, it may be admitted that Pāli grammarians were deeply indebted to Sanskrit grammarians Kaccāyana, the oldest of the Pāli grammarians, in the Sandhi-kappa or section of euphony in the sūtra 'Parasamaññā-payoge' very clearly admits his indebtedness to the earlier Sanskrit grammarians There in the sutta is enjoined that the technical terms or definition of grammatical words which are not defined or dealt with in his grammar should be taken in the identical meaning in which they are used in Sanskrit grammars of Pāṇini and others. For Example the terms like 'akkhara' 'aghosa' 'and ghosa', 'ajjattanī', 'attanopada', 'apādāna', 'abbhāsa', 'avyayibhāva', 'āgama', 'ādesa' 'vibhāssa' etc. are used in Pāli Grammar though these terms are not either defined or explained in Kaccāyana's Vimalavuddhi in his 'Nyāsa' of Kaccāyana's Vyākaraṇa, while explaining the sutta 'Parasamaññā payoge' specifically intensify Parasamaññā nāma ghosāghosa lopa savanna-samāsa-samyoga linga pada-nīpātopasaggapaccayadāyo'. Thus in the samāsa-vidhi, kaccāyana's rule Nāmānam samāso yuttattho is really an echo of the definition of samāsa of Mahābhāṣya Moreover it shows direct inheritance from Kātantra vyākaraṇa where samāsa or compound has been defined as 'nāmānam samāso yuktarthah' (II-5.1)

[In explaining kāraka the Kaccāyana-vannanā refers to ādi-mangala, madhyamangala and antyamangala in the chronology of sūtra It is also taken from the Sanskrit grammar of Pāṇini—Vrddhiraḍaīc (I. 1.1, II 4.143) sivasamaristasya kare, (III. 468) for ādi, madhy and antya mangala had in the view of Kaccāyana, cf akkharāpādi suttanta ādimangalamuccate Bhuvādimangalam majjhe manvādi antamangalam]

A critical observation of Pāli vyākaraṇa will point out that it had great relation with the Vyākaraṇa of Kātantra. Actually many of Kātantra suttas tally with the suttas of Kaccāyana or Kātyāyana. Besides Kaccāyana there are other two schools of Pāli grammar viz Moggallāna school and Saddanīti. In Moggallāna's vyākaraṇa the impact of Kātantra and Candragomin are traced more vividly than that of Sanskrit grammar of Pāṇini. On the other hand the Saddanīti school represents the model of Sanskrit Grammar in explaining suttas and terms. It is vivid in the divisions of the grammatical terms in Padamāla, Dhātumālā and Suttamālā.

Now it is pertinent to give a brief account of the history of Pāli grammar. The tradition claims, the earliest composer of Pāli-vyākaraṇa was Mahākaccāyana, the great disciple of Buddha. He was alive at the life time of Buddha. But there is dispute regarding the actual authorship of Kaccāyana vyākaraṇa purely on ground of historical factualism. There were other two vyākaraṇas viz Bodhisatta vyākaraṇa and Sabbaguṇāṅkara vyākaraṇa. Unfortunately these two vyākaraṇas are not in extant now. The another name of Kaccāyana vyākaraṇa is Susandhikappa. This title is given after title of the first chapter of viz. Sandhikappa. Mahākaccāyana, a disciple of Buddha, was the first initiator of the first grammar who on the advice of Buddha wrote the first sutta of Kaccāyana's vyākaraṇa viz *attho akkharasaññāto*. It was a possibility Mahākaccāyana wrote this first Sutta and following him a school in the name of Kaccāyana grew up in later period and some Kaccāyana embellished the grammar of Mahākaccāyana and gave the complete shape to it at a very late period and Burnell thinks it might have reached the 4th cent A D.

However Kaccāyana may be treated as a gotta-name and the authors of the vyākaraṇa stood for the school. That the format of Pāṇinian grammar is also evinced in this grammar. The Suttas of the Pāli grammar was of Kaccāyana, *Vrtti* by Samghanandi, *Payogo* by Brahmadatta and *Nyāsa* by Vimalabuddhi. That the first initiator of this grammar was Mahākaccāyana has been traditionally attested by the Pāli *Anguttaranikāya* (vol I. 24). That the *Sandhikappa* was written by Mahākaccāyana is recorded in the *Anguttaranikāya*—*Mahākaccāyano therō pubbapattthanā-vasena Kaccāyana pakaranam samghanajjhe pakāsesi*. If we accept this tradition the date of Kaccāyana vyākaraṇa may be limited to the 6th century B C which is more or less absurd.

The first Pāli vyākaraṇa, which is supposed to be transmitted orally from Mahākaccāyana might have taken a long time, say 400 years, to get a complete form in the 1st century B C. It is very interesting to note that Mahākaccāyana was not known to the great commentator Buddhaghōsa, as

he did not mention his name in his commentary. So this Mahākaccāyana might be a different from Kaccāyana who was the author of Pāli Vyākaraṇa. Some scholars opine this Kaccāyana was identical with Vārtikakāra Kātyāyana, of Panini Vararuci who was one of the Nine jewels at the time of king Vikramāditya is also identified with Kaccāyana for the reason that both the Vārtikakāra and Vararuci belonged to the ancient Andhra School of Sanskrit grammar. If we identify Kaccāyana with Vararuci, his date is 5th century A.D.

Further the mention of Upagupta and Devānam Piyaṭissa in the sutta किस्मा णो च may assist us to ascertain that he cannot be earlier than Asoka. The latest period as to the complete Kaccāyana Vyākaraṇa is the 7th century A.D. because in this text we find the impression of Kāsikāvṛtti (a ṭīkā on Pāṇini Sutta) which was worked out in the 7th century A.D.

From a critical Survey of the Sutta of Kaccāyana and Kātantra it is revealed that Pali grammar was greatly influenced by Kātantra vyākaraṇa of Sarvavarmā (1st century A.D.). The classification of the Suttas and Prakaraṇavibhāga tally with each other. As for example Sarvavarmā divided his text in four prakaraṇas viz. Sandhi, Nāma, Ākhyāta and Kṛt. The total number of suttas is 1450. Kaccāyana's Grammar similarly is divided into four kappas viz. Sandhi, Nāma, Akkhata and kibbidhāna consisting of 675 or 710 suttas.

In the Nāma-kappa of Kaccāyana, besides Nouns and pronouns are dealt with the various aspects of Kāraka, Samāsa and Taddhita. The Ūnādi section is discussed in the Kibbidhānakappa. In the treatment of section, Kaccāyana strictly adheres to the division of Kātantra Vyākaraṇa. Section and sub-sections in Kaccāyana is titled as kappa and kanda respectively as against Pakarana and Pāda of Kātantra. The number of the sub-section does not always tally with Kātantra for example Sandhikappa has five kandas as against six of Kātantra. The sixth pāda of Kātantra deals with karmapravacanīya, the particles 'Ca', 'Vā', the upasargas like 'Pra' 'Parā' Ni which are discussed in a sub-section of Kaccāyana.

Kaccāyana's Nāmakappa consists of 8 kandas as against 7 pādas of Kātantra.

Akkhāta kappa of Kaccāyana is 4 in number while it is 8 in Kātantra.

Kibbidhāna kappa of Kaccāyana tallies with Kātantra's sub-section or Pāda of Kātantra. Both of them possess 6 sub-sections. If we turn our attention to the body of the sūtras we will be astonished to see their similarity. Some of them are noted below in a tabular form.

Kātantra Sutta	Kaccāyana Sutta
Te Vagāh Pañca Pañca Pañca I 1 10	Vaggā-Pañca-pañcaso matā I 1 7
Varge tadvargapañcamam vā I 4 1.6	Vaggantam vā vagge
Āmantrite sī sam buddhih II 1 5	Ālapane sī gasaāñño I 6 5. 3
Bahubrīhau II 1 35	Bahubbīhimhi ca II 3 7
Dvandsthācca II. 1 32	Dvandattā vā II 3 5
Yena vā kriyate tat karanam II 4 12	Yena vā kayirate tam karanam II. 6 9
Namnā samāso yuktārthah II 5.1.	Nāmānam samāso yuttattho
Trīyā sahayoge II 4 19	Sahādiyoge Ca II 3 17
Atha parasmaipadāni III 1 1	Atha pubbāni vibhattīnam ca parassapadāni III 1 1

From the given table it is clear that borrowing from Kātantra-vyākaraṇa is a very marked one in Kaccāyana Vyākaraṇa

Now we may turn our attention to the Sanskrit grammar of Pāṇini i.e Astādhyāyī-Sūtra to know how much Kaccāyana is indebted to him i.e Pāṇini

Pāṇini's composition i.e Astādhyāyī Sūtra from its name it is clear that he divided his grammatical Sūtras in eight adhyāyas or chapters Each of these Adhyāya is again divided into four sub-sections Kaccāyana's grammar is divided into 4 kappas or chapters only

Astādhyāyī-sūtra of Pāṇini starts with Pratyāhāra sūtras—अइउन्, ऋल्क्, एउङ्, ऐ औच्, ह्यवरट्, लण्, हल् This Pratyāhāra-Sūtras are wanting both in Kātantra and Kaccāyana Vyākaraṇa The 1st chapter of Kaccāyana does not also deal with the technical terms like वृद्धि, (वृद्धिवादेच्) गुण, (अदेङ्गणः), सवर्ण, (तुल्यास्याप्रयत्नः सवर्णम्), प्रगृह्य (द्विदृदद्विचनम् प्रगृह्यम्) It is equally absent in Kātantra-vyākaraṇa

The Sandhi Kappa is also different from that of Sanskrit grammar of Pāṇini The modes of euphony in Pali are of three types viz लोप, आदेश and आगम, i.e the Sandhis are done by elision injunction, and augmentation of letters

Example of Lopa चत्तारो + इमे = Cattārome

(Sutta Sarā sare lopam)

Example of ādeśa বন্ধুস্ + ইব = বন্ধুস্বেব

(ক্চাসবধ্ং লুঙে)

Example of āgama : কসা + ইব = কসামিব

সাসপো + ইব = সাসপোরিব

যথা + ইদং = যথ্যিদং

[সুতঃ যবমদনতরল চাগমা]

Thus the Sandhis are simplified through these modes which operate in all types of Sandhis in Pali viz. Vowel Sandhi, Consonant Sandhi and Niggahīta Sandhi. In the Consonantal sandhi, the consonant letters at the final position are dropped and converted into vowel letters as Pali does not admit any consonantal ending of a word. As there is no *visargaḥ* in Pali. No Visarga Sandhi is available in Pali. Only *m* অনুস্বর which is known as Niggahīta in Pali is preserved in Pali and the Sandhi with vowel or consonant with Niggahīta as the final letter is termed as Niggahīta Sandhi. In Pali, Sandhi is not always compulsory as it is mandatory in cases of compound, in one word, in a combination with prefix etc. সংহিতৈকপদে নিত্যা নিত্যা ধাতুপসর্গয়ো সমাসেহপিচ নিত্যা স্যাৎ সা চান্যত্র বিভাষিতা।

Further we find impact of some linguistic and philological phenomenon like Assimilation, Anaptyxis in euphony of Pali Example, which are = ইচ্চৈতম্ against Sanskrit ইত্যেতম্, (বি + অকাসি) বিয়াকাসি against skt ব্যাকরোঃ।

The Nāmakappa in Kaccāyana's grammar has 8 chapters. The first five Kandas deal with *linga*, *vibhatti*, *nāma* and *sarvanāma* etc. the 6th *kaṇḍa* deals with *kāraka* and the 7th with *saṃāsa*. As there are no rigid restriction in using a *Ātmanepada* (medial) and *Parasmaipada* verbs in Pali, *Ātmanepada* and *Parasmaipadī-vidhānas* are absent in Pali. But as a rule Pali follows the structure of Sanskrit grammar. All things relating to verbs and verbal forms are discussed in the Akkhata Kappa in Kaccāyana's grammar. In absence of any rule guiding *আত্মনেপদী* *পারস্মৈপদী* verbs there are no rules like *বি-পরাভ্যাম্* জেঃ, *স্বরিতপ্রিত* *কর্তৃভিপ্রায়ে* *ক্রিয়াফলে*, *শিচশ্চ*, (*পাযয়তে* *পাযযতি*), *নৈবিঃ*. But there is one Sutta where the *আত্মনেপদ* is accepted in Kaccayana, but it is not mandatory in use. The rule 'অন্তনোপদানি পবস্পদন্তং' simply states the *আত্মনেপদ* or medial verbs are used as *পরস্মৈপদ* or active verbs the examples are *করীয়তি*, *লভ্ততি* for *করীয়তি* for *করীয়তে* *লভ্ততি* for *লভ্ততে* ; *বুচ্চতি* for *বুচ্চতে*।

The rules enjoining আত্মনেপদ in Kaccāyana's grammar are অন্তনোপদানি ভাবে চ কন্মনি (অকথাত কল্পা) and ভাবকন্মসু যো—পচতে, লভতে।

In Nāmadhātu also পরস্মৈপদী verbs are used as against Sanskrit in the case of পরতমিবি আচবতি পরতায়তি for পরতায়তে। In the section of Kara-ka Kaccayana's grammar shows a tendency to simplification of the Middle Indic language. The long sūtras of Sanskrit are very often split up with new rules for a better comprehension of the meaning. In declension, the 3rd and 5th case-endings coincide in plural number. In feminine declensions of the nouns the third case-ending to the 7th case-endings are identical in singular number. The fourth case-endings coincide with the sixth case ending as a result the dative is lost, though in some cases the use of Dative is never denied as in the illustration saggāya gacchatī, kim kāraṇam pātubbhāvāya, labhāma mayam bhavantam dassanāya

As to the number, Pali does not possess the dual number. But it uses in the meaning of dual are not also wanting as in 'dve', 'duve', ubho or in a compound like candimasuriyānaṃ. That the Pali grammar of Kaccāyana has imitated the norms of Pāṇini is also revealed in various suttas determining cases and case-endings. This is shown in the following comparative table

Pāṇini's Rules	Kaccāyana's Rules
অন্তর্ধৌ যেনাদর্শনমিচ্ছতি (I.4 28)	যেন বাদস্‌সনং (II.6 4)
যেনাদ্‌বিকাব : (II 3 20)	যেনাদ্‌বিকারো : (II.6.21)
চতুর্থী সম্পদানে (II 1 13)	সম্পদানে চতুর্থী (II 6.23)
অপাদানে পঞ্চমী (II 3 18)	অপাদানে পঞ্চমী (II 6 25)
কর্মণি দ্বিতীয়া (II.3 2)	কন্মথে দুতিয়া (II 6.27)
কালধ্বনোরত্যন্ত সংযোগে (II.3 5)	কালধ্বানমচ্চন্ত সংযোগে (II 3 28)

Sometimes Kaccāyana introduces a new word in the sutta though it conveys the identical meaning of the Sanskrit grammar. Let us clarify the statement. Pāṇini's vārtika 'ক্ৰিয়য়া যমভিপ্ৰৈতি সোহপি সম্পদানম্' is retained in Kaccāyana by the sutta ārocanatthe আবোচনথে. The Pali word coined here is ārocanatthe i.e. in the sense of placing something the dative case takes place আবোচয়ামি বো ভিক্ষবো, compare, বাঞ্ছে নিবেদয়ামি।

Similarly the বার্তিক Sūtra লাব্‌লোপে কর্মণ্যধিকবর্ণে চ' has been preserved in Kaccāyana's grammar slightly with different word as in ত্বা লোপে কর্মণ্যধিকবর্ণে Example. আসনা বুট্টহেয়া, আসনে নিসীদিহা পাসাদা সংকমেয়া Here we must point out that the word suffix ত্বা stands both for ল্যপ্ (য in pāli) and ত্বাচ্ of Sanskrit. as there is no mandatory rule in the use of these gerundial suffix like Sanskrit

In compound or Samāsa also Pali grammar avoids the complicated definitions of the Samāsa The rule for samāsa in Kaccāyana is সমাসো যুক্তো as against সমর্থ : পদবিধি : of Sanskrit In Sanskrit the সামর্থ্য has been explained on account of একপদ্যম্, একশ্বর্যম্, একদার্থীভাবশ্চ, But capability of being a Sāmāsa is simply explained with the word যুক্তো। In Kalāpa vyākaraṇa the simple way of stating a samāsa has been illustrated in the sutta নাম্নাং সমাসো যুক্তার্থ : which is echoed in Pali Sutta also. The technicalities of সাপেক্ষতা or ব্যাপেক্ষতা and একার্থীভাবতা are not explained in the Kārikās or Vuttī of Kaccāyana to make easy to the readers

According to Pali grammar Samāsas are of six types , অব্যয়ীভাব, তল্পবিস কর্মধারয়, দ্বিগু, দ্বন্দ্ব and বহুব্রীহি , while it is of four kinds in Paninian grammar

সমাসসত্ত্ববিধি : ইতি তু প্রায়োবাদ : অব্যয়ীভাব : তৎপুরুষ : বহুব্রীহি দ্বন্দ্বশ্চ তৎপুরুষ বিশেষ : কর্মধারয় : তদ্বিশেষোদ্বিগু : কর্মধারয় and দ্বিগু সমাস- are taken under তৎপুরুষ সমাস।

The word প্রায়োবাদ : here helps us to enumerate the number of samasa as six. This has been explained in the sloka সুপাং সুপাং (বাজপুরুষঃ) তিঙা নাম্না ধাতুনাং তিঙাং তিঙা। সুবস্তুনেতি বিজ্ঞেয়সমাস : ষড়বিধো বুধৈঃ। [বাজপুরুষঃ, পর্যাভূষণং, কুম্ভকারঃ, কটপ্ৰু, পিবতখাদতা, কৃত্তবিচক্ষণা]

The Samāsanta vidhis are also traced in Kaccāyana's grammar by which the various compounded words take different suffixes like অ, ক, আ but in some cases they differ from those of Sanskrit The Kaccāyana sutta states কচিসমাসস্তগতানমকারস্তে Here the last vowel letter of a samāsanta changed to 'অ' is দেবানাং বাজা = দেববাজো, (the impact of Sanskrit Sūtra রাজহঃ সখিভ্যস্তিচ্ is clearly discerned here) , the word কচি in the Pali sutta approves of the use of দেবরাজা besides দেববাজো as alternative form Such alternative is never attested in Sanskrit grammar of Pāṇini.

The Ākhyātakāṇḍa or the section of verb also requires some observations Pali has only two numbers instead of three of Sanskrit The declension also

preserves only two numbers i.e. singular & plural in Pali. The Sanskrit in present indicative is known as vattamānā kiriyā in Pali. লোট্ as Pañcamī লঙ্ as Parokkhā (Past perfect). লিট্ as Parokkhāṭīte, লুঙ্ as ajjattanī. লৃট্ as Bhavissati, বিধিলিঙ্ as Sattamī. Both the medial and active verbs even retained in Pali, the active verbs very often replace the medial verbs. that is, restriction as to the use of medials are not rigid one

The interesting point to note here that the senses of past tense may be covered by Ajjattanī an aorist verb only. Here also tendency of simplifying the verbs is noticed in Pali grammar.

The concluding section i.e., Kibbidhāna Kappa also requires much attention for a comparative discussion on the Sanskrit and Pali grammars. We, therefore, select some of the Krdanta words like gerund, infinitive, participles, desiderative, passive and causative

The gerund denotes the incomplete sense of a verb in the sense of having done, having gone etc. The rule formulating gerund is পূর্বকালেককত্বকানং ত্বন ত্বান ত্বা বা। In Sanskrit the suffixes added to the root or verbal forms are ক্ত্বাচ্ and ল্যপ্। In Pali suffix ত্বা and য are respectively added to the root or verbal form, e.g. gam + tvā = gantvā, su + tvā = sutvā, ya suffix which stands for Sanskrit ল্যপ্ is used to the root or verbal forms. In Sanskrit ল্যপ্ is used if the verb is preceded by an upasarga, and ক্ত্বাচ্ is used to a verb without an upasarga. But in Pali grammar there is no rigid in the use of 'ya' and 'tvā' i.e., both ya and tvā suffixes are used in the verbs having and not having prefixes. So we have forms like ādāya, ādatvā

nā + ya = jāniya, nā + tvā = nātvā ; on the other hand tvā may be used even being preceded by a prefix — ā-gantvā besides āgamma.

Besides the usual Sanskrit suffixes, in Pali other additional suffixes like tvāna, tūna are used to denote gerund. These suffixes are inherited from the Vedic grammar where we find tvāna suffix. The Kātantrā vyākaraṇa also does not possess these suffixes as it is observed from the Sutta এককর্তৃকযোঃ পূর্বকালেক ত্বা।

The infinitive is also has some additional suffixes like তবে, তুষে, তাযে in addition to the suffix তুং (তুম্ of Sanskrit). These suffixes are also taken from the Vedic language where we find তবে, তবেঙ্ suffixes e.g. পাতবে।

There is no use of লৃট্ and আশিলিঙ্ in Pali. In the Vedic language the singular number of লুঙ্ takes ই Suffix es নিবাপদি (শতপথ ব্রাহ্মণ). In Pali it has been preserved in ajjattanī forms. The 'A' augmentation in a verbal

from of लङ् and लृङ् is optional Pali follows here the vedic principle So we find Agamī, gamī, abhavā, abhavū In लट् the form like चवामसे (1st plu) may be compared with चरामसि (Rg X 164 8) The roots are classified in ten groups or ganas in Sanskrit तिङ्शुप्रकरण—अवादादी जूहोत्यादिदिवादि : स्वादिरैर च तूदादिश्च कथादिश्च तनत्र्यादि चूवादय : In pali ganas are seven only, अदादि हवादि and तूदादि are included in ड्वादि group

The causative verbs or शिजस्त क्रिया of Sanskrit known as कवितकिरिया। शिजस्त क्रिया or causative verbs are both Parasmaipada and Ātmanepada but in pali only Parasmaipada verbs are used with the additions of the suffixes (णे, नय, गापे, गापय, e g कावेति, कावापेति, कावयति कावापयति, as against Sanskrit कारयति, आपयति forms are available in the verbs like अध्यापयति।

Passive form which is used in Ātmanepada in skt. may be used in Parasmaipada in Pali besides the Ātmanepada form So we find both the forms dissati and dissate in Pali Intensive verbs likewise only admit Parasmaipada. So we have cankamati daddallati, instead of चङ्क्रम्यते, जाङ्गल्यते of Sanskrit. The same treatment is observed in desiderative verbs like sussusati for शुश्रूषते, didikkhati for दिदृक्षते।

The participles in Pali also deserve mention for their peculiarities The Present participle शतृ and शानच् suffixes of Sanskrit grammar are respectively anta, (am), and āna, māna in Pali Here in Pali the general principle of Sanskrit is followed but not with strict rigidity of the Sanskrit Grammarians that is why āna māna, (शानच्) suffixes may be added to the active verbs (परस्मैपदी क्रिया) (gacchamāna, kubbāna) equally with sevamāna

Anta-suffix is also added to the आत्मनेपदी verbs like Sevanto, besides sevamāno. In past participle we have besides त, त्वा, we have the suffix 'tāvī' as in Bhuttāvī, a vedic remnant besides 'ta' (ऊ) and tavā (ऊवत्)

A few words may be said in respect of declension All the noun declensions in Pali has the general tendency to be influenced by pronomial inflection For example, 3rd case ending plural forms in masculine substantives with suffix 'ehi', 'ebhi' like Narehi, Narebhi, the 5th case-ending singular forms with suffixes smā and mhā show the influence of pronominal declension over the noun declension The examples are Naramhā, Narasmā, Munismā, Munimhā, similarly the 7th case-ending singular admits the inflections of pronominal words Narasmim, Naramhi, Bhikkunsmim, Bhikkhumhi

This treatment is not found in classical Sanskrit in respect of Noun declension. Another feature of Pali declension is the influence of 'a-stem' on other non-a-stem declension (Masculine)

Influence on-i-stem

Munissa (4th & 6th sing),	Sakhiissa, Sakhānam (4th sing) (4th plu)
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U-Stem

Bhikhussa (6th sing)	Bhikkhūnam (6th plural)
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O-Stem

gavam or gāvam (2nd sing)	gavassa, gāvassa (6th sing) gonānam (6th plu)
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Vedicism also plays a great part in Pali vyākaraṇa. The Nominative plural forms like devāse of āsas (Devāsah), the Instrumental singular in ā e g sahatthā etc is clear point to say that Pali Grammar does not always follow the Pāṇinian grammar

Thus we notice from the above that Kaccāyana-Grammar in Pali has very much affinity with the Sanskrit Grammar of Pāṇini, and to a better extent with Kātantra-vyākaraṇa

[Read in the Refresher Course in Sanskrit, C.U 1999]

A Short History of Pali Studies in Bangladesh

Dipankar Srijnan Barua

INTRODUCTION

In undivided India, the students of Rangoon demanded for Pali studies at the school and college stages, and the demand was first met by the University of Calcutta by the opening of classes in Pali in the Rangoon Govt College during the academic session 1880-81. The University authorities responded to this demand by introducing Pali for the first time at the under-graduate level and conducting examination for the F. A. Course in November 1880. The movement in this direction was accelerated by the Director of Public Instruction, British Burmah, who requested the University authorities to consider the legal demand of the local people (Rangoon) and take necessary actions in this affairs.

From the University minutes for the year 1880-81, the following extracts may be quoted here in this context :

“Read a letter from the Director of public Instructions, British Burmah, requesting that the necessary arrangements may be made for examining candidates for the F. A. Examination at Rangoon in the ensuing November and that one of the candidates may be allowed to take up Pali as a second language (Item No. 59 p. 49-28th Oct. 1880)”

ORDERED

1. “That Rangoon be added to the list of centres for the F. A. Examination
2. That Pali be added to the list of second languages for the entrance, F. A. and B. A. Examination (University Minutes for 1879-80, p. 42)

Therefore, Burma (Present Myanmar), the land of Theravada Buddhism, played the dominant role to introduce Pali for the first time in the University of Calcutta with the result that the subject gained popularity not only among the students of Rangoon but also of Chittagong and Calcutta, where in course

of time a number of schools and colleges were affiliated in Pali in all the under-graduate courses of study. The University authorities also took steps from time to time for introducing changes in the syllabi for the respective examinations to meet fresh requirements in the study of Pali (Journal of the Department of Pali, Calcutta University, ed. by Dr. Dipak Kumar Barua pp. 150-51).

The Calcutta University authorities introduced the Honours courses in Pali in 1885 and necessary arrangements for holding examination in Pali Honours for which questions were set for the first time in 1885. But no candidate is found who succeeded with Honours in Pali, recorded in the Honours list before 1908. It is noteworthy that Mr. Mahima Ranjan Barua was the first Honours graduate in Pali from the Presidency College in 1908.

The Calcutta University authorities recognised the Pali as an independent subject for Post-graduate study during the last quarter of the nineteenth century and it was included in the course of study prescribed for the M. A. Examination with effect from 1889. Mr. Satish Chandra Acharyya, Professor of Sanskrit College, was the first candidate for the M. A. Examination in Pali in 1901 and was placed in the first class with high marks in the subject. It is stated that the fullfledged Pali department was formed and established under the control of the Council of Post-Graduate Teaching in Arts during the academic session 1917-18 (Journal, *ibid.*, pp. 153-54).

Gradually, the Pali subject gets popularity and that's why, it was introduced in many schools, colleges and universities. Here, we shall discuss the history of Pali studies in Bangladesh.

CHITTAGONG GOVERNMENT COLLEGE

Chittagong Zilla School founded in 1836 was raised by the Government to a college up to the F.A. standard in 1869. The college was the only academic institution outside Calcutta where provision was made for the first time in response to the local demand for a systematic teaching of Pali up to the F.A. standard as early as 1904.

At that time, Rev. U. Dhammavansa Mahathera, a renowned Pali scholar, acquired a thorough knowledge in Pali in Burma and returned Chittagong, joined the Zilla School at first as Pali-teacher, on the 1st of March, 1904. The learned monk Dhammavansa was considered by the college authorities as qualified to teach the Pali subject beyond the Entrance stage and so he was also entrusted with the teaching of Pali as Lecturer in the College classes. He dedicated his life to the cause of dissemination of Pali learning among the students (Journal, *ibid.*, p. 182). Mr. Mahima Ranjan Barua was appointed Professor of Pali in Chittagong College on

the 5th July, 1910 Later on, the students and the guardians of this college made a distinct demand to introduce Pali Honours course in the college. An attempt was made by the college authorities to have the college affiliated in Pali along with other subjects up to the B A Honours standard. But the two existing Professors of Pali were not up to M A standard and they were not regarded by the University authorities as competent to teach the Pali subject up to the Honours level. Here, it may be quoted the relevant opinion of the University Inspectors from their Report on the College, "The College may be affiliated in Pali Honours after one of the two men has taken the degree of M A in Pali at the Calcutta University Pali is extremely popular in Chittagong where the population is largely Buddhist. In the quiet monasteries not far enough supplementary teaching is possible to be and as a matter of fact is obtained. This makes it all the more obligatory that the Pali staff should be strengthened by at least one of the Professors being an M. A. In Pali" (C.U ; Minutes, 1973 part V, pp 1730-47)

In 1913, Professor Mahima Ranjan Barua got himself admitted into the M A Degree in Pali and the College was duly affiliated in Pali up to the B A Honours standard and the teaching strength of the college in this subject was increased. It is noteworthy that Professor Mahima Ranjan Barua and Rev. Dhammavansa had done a lot for the development of the department such as establishment of Buddhist Hostel, publication of periodical and collection of Pali Tipitaka with other reference Books (Hundred years of the Buddha Dharmankur Sabha (1892-1992), ed H B Chaudhury, Calcutta, 1992). After the retirement of Rev Dhammavansa Mahathera, Mr Hirendra Lal Sen Gupta M A. was appointed as lecturer in his place on the 25th November, 1927. Sometimes Mr Nirmal Chandra Barua of the City College taught in absence of Prof Mahima Ranjan Barua. After the retirement of Prof Barua Mr. Hirendra Lal Sengupta was appointed Professor of Pali and Mr Saroj Bhusan Barua M A was appointed temporary Lecturer in Pali in 1941. After the resignation of Mr Saroj Bhusan Barua the post was finally filled up on 22nd March, 1943 by the appointment of Mr. Pramod Ranjan Barua (M. A Gold Medalist). Later on he was promoted to the post of Vice principal in 1964 in the Chittagong Govt. College and worked in that capacity up to 1969. And then he was promoted as principal and worked in Chittagong Govt. College, Rangamati Govt College and Hazi Mohammad Muhasin College from 1969 to 1974. It is noteworthy that Mr Pramod Ranjan Barua was a renowned scholar in Buddhism. After the separation, in the East Pakistan, Mr Pramod Ranjan Barua was the only one person who served so much for the Pali and Buddhist studies in Bangladesh. At that time (e.g. in East Pakistan), the problems of framing of syllabuses, the writing of text books for different classes and the holding of the examination etc. became prominent, such a situation

demanded personality capable of solving the manifold problems of teaching Pali to the Buddhist students Mr Pramod Ranjan Barua was the first person who came forward with unyielding courage and firm determination to serve the Buddhist studies He framed suitable syllabuses for the different classes and wrote and edited Text books for the different classes He engaged his intellect and energy for inclusion of Pali in Secondary and College Curriculum and created a base for effective teaching in the initial stage of the then Pakistan (Jyoti, A tribute to the Memory of Principal P R Barua, by Prof J B. Choudhury ed. by Salil Bihari Barua, Chittagong, 1994) Mr P R. Barua played an important role for the development of Pali and Buddhist studies in Bangladesh Dr Rebatapriya Barua was appointed Lecturer in 1977 and now he is the Head of the Department and Assistant Professor. Mr Arthadarshi Barua is appointed Lecturer in 1996 (Education Cader 16th batch) in the same department

In the session of 1994-95, M A Degree is introduced by the National University Now Pali is taught in Intermediate, B. A (pass and subsidiary) and M A level

FENI COLLEGE

Pali subject was introduced in Feni College upto B A (pass) standard in 1929. Mr Lalit Mohan Barua was appointed Professor of Pali on the 16th August 1929 He carried on his teaching work in Pali single-handed in all the four classes with utmost satisfaction for over fifteen years Now the department is closed.

CITY COLLEGE

The College was affiliated upto the B A. (pass) standard in Pali during the session 1932-33 Mr Debabrata Chakraborti, formerly Tutor in Pali, Rangoon University College, joined the College as Professor of Pali in July 1932 The senior teacher of Pali of Chittagong Collegiate School Mr Nirmal Chandra Barua M A assisted to Mr Chakraborti. He used to take his classes on every saturday after school-hours for the benefit of Pali students Mr Chakraborti served in this college as Professor of Pali for nearly 28 years and died in 1960 After his death the teaching of Pali was totally closed

SIR ASHUTOSH COLLEGE

The Calcutta University authorities recognised this College from June 1939 It had been granted affiliation in Pali and Mr. Surendranath Barua B A was appointed Professor of Pali After his retirement Mr Manindra Lal Barua M A was appointed in the vacant post After his retirement the post is abolished

RANGAMATI GOVERNMENT COLLEGE

The Pali subject was introduced in Rangamati Government College in the year of 1976 Rev Devananda Bhikkhu was appointed lecturer in 1977. After his premature death in 1983, the post was vacant till the appointment of Mr Shantimoy Chakma in 1996

RANGUNIA COLLEGE

Rev. Dhammakitti Mahathera, an eminent Sri Lankan monk was appointed Lecturer in Rangunia College After his retirement Dr Bhikkhu Sasana Rakkhit was appointed. He resigned in 1973 and the post was vacant for long time. In 1987 Dr. Pintu Mutsuddi and in 1993 Mr. Saumitra Barua were appointed by the College authorities as Pali lecturers

NOAPARA COLLEGE

This College was established in 1969 and the College received application in Pali in the same year Dr Ranjit Kumar Barua was the founder Lecturer in Pali. After his resignation in January 1980 Rev Banasree Mahathera was appointed by the College authorities Mr Prabhas Kusum Barua also joined in the same year as Pali lecturer.

Now, we would like to mention the names of Colleges and teachers where Pali is taught.

Name of the College	Name of the teachers
1. Agrasar Women College, Rouzan	Mrs Kalpana Mutsuddi and Mr Asutosh Barua
2. Saha Alam Chowdhury College, Rangunia	Mrs Smriti Prabha Barua
3 Paduya College, Rangunia	Mrs. Ratna Barua. Mr. Santapada Barua.
4 Nurul Hoque Women College, Boalkhal	Mrs Kumkum Barua
5 Hulain Saleh-Noor College, Patiya.	Mr Satyayan Barua Mr Sudip Barua
6. Karnaphuli College. Kaptai	Mr Sudarsan Barua Mrs Minaski Barua
7 Hasina-Jaman Women College. Raozan	Mrs Supriya Barua.

Name of the College	Name of the teachers
8 Asadata College, Raozan	Mrs. Supriti Barua
9 Ali Ahmed College, Chandanaish	Mrs. Ranju Barua
10 Rangunia Women College	Mrs. Ratna Barua Mr. Manabmitra Barua
11 Kacalong College, Rangamati	Mrs. Gairika Chakma.
12 Rajastali College, Kaptai	Mr. Priyatosh Barua

CHITTAGONG UNIVERSITY

The Department of Pali & Sanskrit known as Department of Oriental languages in the University of Chittagong began on the 31st October, 1974, headed by Dr. M. A. Gafur, Professor of Arabic and Persian. M. A. preliminary Course in Pali virtually started under the Department of Bengali from the session 1972-73. Mr. Ranadhir Barua was appointed in November, 1968 as assistant Professor of Pali. He took subsidiary classes in Pali in the Department of Bengali. When M. A. Preliminary was introduced Mr. Pramod Ranjan Barua was appointed Asstt. Professor of Pali on 12th December 1973 in the same Department. As soon as the Department of Oriental Languages was opened, they were transferred to this Department. M. A. Final Course in Pali of session 1973-74 is the 1st batch of the Department of Oriental Languages. B. A. Honours Courses in Pali started from the Session 1977-78. The Department was bifurcated on the 27th September 1977. After bifurcation the Department of Oriental languages started its activities with two subjects—Pali and Sanskrit and Mr. Ranadhir Barua became the first Chairman of the Department. Rev. Bhikkhu Silacar Shastri was appointed Lecturer in Pali on 30th January 1975. He retired in 1982. Mr. Anil Chandra Barua also appointed Lecturer in Pali in 1981 and unfortunately he died in 1983.

M. A. Final Course and B. A. Subsidiary Course in Pali were duly started under the department. As a result, the number of students of the department began to increase. B. A. Honours Course in Pali was opened on from the session 1976-77. The University authorities created some posts in the meantime. The teachers who were appointed at different periods have been mentioned here along with date of joining and present status.

	Name	Joining date	Present Designation
1	Dr Dīpankar Srijnan Barua	12 12 1984	Chairman and Associate Professor
2	Dr Ranjit Kumar Barua	3 7 1980	Associate Professor
3	Mr Sumangal Barua	9 3 1984	Associate Professor
4.	Mr Jyotish Barua	2 2 1978	Associate Professor
5.	Dr Jinabodhi Bhikkhu	8 8 1998	Associate Professor

It is mentionable that the duration of the B A Honours Courses were for three years and the M A Final Courses were for one year in all the subjects in this University except B B. A. (Hons), L L. B (Hons) and Forestry (Hons.) From the sessin 1999-2000, all other remaining subjects including Pali have been introduced for four years courses in Honours level.

SYLLABUSES FOR M. A. PRELIMINARY AND M. A. FINAL EXAMINATIONS FROM SESSION 1972-73 TO 1998-99

M A Preliminary and M A. Final Examination consisted of 4 papers with 100 marks each and each paper for 4 hours duration in all subjects. In addition to the written papers there were tutorials, terminals and viva-voce in both the preliminary and Final Examination 50 marks allotted for tutorial works, 25 marks for terminal exam and 25 marks for viva-voce.

SYLLABUS FOR M. A. PRELIMINARY EXAMINATION AND DISTRIBUTION OF MARKS

Paper—i	
Pali Canonical Texts.	100
Paper—ii	
Vinaya and Buddhist Ecclesiastical Chronicles	100
Paper—iii	
Pali and Buddhist Sanskrit (Non-Canonical) Texts	100
Paper—iv	
Comparative Philology and Grammar	100
Tutorial	50
Terminal	25
Viva-voce	25
<hr/>	
Total =	500

**SYLLABUS FOR M. A. FINAL EXAMINATION
AND DISTRIBUTION OF MARKS**

Paper—I		
History of Literature (Pali and Sanskrit).	100	
Paper—II		
Buddhist Philosophy	100	
Paper—III		
Buddhist Art and Archaeology.	100	
Paper—IV		
History of Buddhism.	100	
Tutorial	50	
Terminal	25	
Viva-voce	25	
	<hr/>	
	Total = 500	

**SYLLABUSES FOR B. A. HONOURS COURSE
FROM SESSION 1976-77**

The B. A. Honours Examination consisted of eight papers on the subject of the Honours Course and three papers on each of the two subsidiary subjects to be selected by the candidates with approval of the Chairman of the Department of Oriental Languages, Chittagong University. Each Honours paper was of four hours duration carrying 100 marks. The following syllabus was included in B. A. (Hons.) Course from the session of 1976-77

- Paper—I, Pali Poetry Texts and unseen passages Translation
- Paper—II, Pali Prose Texts and unseen passages Translation
- Paper—III, Grammar (Pali, Sanskrit and Prakrit) and Translation (from Beng. or Eng. to Pali)
- Paper—IV, Selected Sanskrit and Prakrit Texts.
- Paper—V, Elements of Linguistics, Pali Rhetorics and Metrics
- Paper—VI, Additional Pali Poetry Texts and Translation (from Pali to Beng. or Eng.)
- Paper—VII, Additional Pali Prose Texts and Translation
- Paper—VIII, History of early Buddhism and Growth and Development of Buddhist Sangha

**SYLLABUS FOR 4 YEARS B. A. HONOURS COURSE IN PALI
FROM THE SESSION 1999-2000**

The Examination will consist of eighteen papers on the subject of the Honours Course as detailed below .

Total Marks will be 2000 from which 1800 marks for written papers consisting 100 marks each and four hours duration And 100 marks for Class test and 100 marks for viva-voce.

It is stated that there will be 1400 marks for Honours subjects and 400 marks for supplementary subjects The Syllabus and marks distribution are as follows .

1ST YEAR B. A. HONOURS FINAL EXAMINATION

Title of the paper	Marks
Course No. Pali—101	
Pali Poetical Text	100
Course No. Pali—102	
Non-Canonical Pali Prose Texts and Pali Grammar.	100
Supplementary No 1	
History of Sanskrit Language and Literature	100
Supplementary No 2	
History of Ancient India	100
Class Tests	25
Viva-voce	25
<hr/>	
Total = 450	

2ND YEAR B. A. HONOURS FINAL EXAMINATION

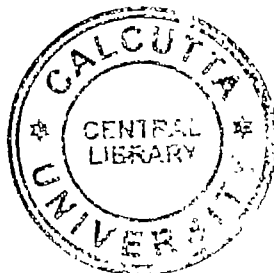
Title of the paper	Marks
Course No Pali—201	
Pali Prose Text	100
Course No. Pali—202	
Vinaya Pitaka and Translation	100
Supplementary No 3.	
Indian Philosophy	100
Supplementary No 4	
Bengali texts and Grammar	100
Class Tests	25
Viva-voce	25
<hr/>	
Total = 450	

3RD YEAR B. A. HONOURS FINAL EXAMINATION

Title of the paper	Marks
Course No Pali—301	
Pali Commentaries and Translation	100
Course No Pali—302	
Pali Grammar and Comparative Philology	100
Course No Pali—303	
Non-Cononical Poetic Texts.	100
Course No Pali—304	
Buddhist Sanskrit Texts.	100
Course No. Pali—305	
Buddhist Legends	100
Class Tests	25
Viva-voce	25
	<hr/>
	Total = 550

4TH YEAR B. A. HONOURS FINAL EXAMINATION

Title of the paper	Marks
Course No Pali—401	
Khuddaka Nikaya and Translation.	100
Course No Pali—402	
Canonical and Non-Canonical Texts.	100
Course No Pali—403	
Theravada Abhidhamma Philosophy	100
Course No Pali—404	
Introduction to the Mahayana Buddhist Texts	100
Course No Pali—505	
Pali Prosody, Rhetoric, Essay and Letters	100
Class Tests	25
Viva-voce	25
	<hr/>
	Total = 550



DHAKA UNIVERSITY

M A Course in Pali was opened in 1972-72 and B A Honours Course in 1985-86 session in Dhaka University with two subjects Sanskrit and Pali called the 'Department of Sanskrit and Pali' Dr Rabindra Bijay Barua was the first teacher in this department for Pali subject At first he was appointed in the Bengali department to teach the Pali portion After the opening of Pali in M. A level he was transferred in the Sanskrit and Pali department He did much for the betterment of the department His untiring efforts to open the B A. Honours and Masters degree Courses led to the revival of higher Buddhist education in Bangladesh (ed H B Chowdhury. *ibid*, p , 59). He died on 31st Marfh, 1990 Dr Bhikhu Sasana Rakkhit was appointed in 1973 and retired in 1995 The existing teaching staff are Dr Sumangal Barua, appointed in 1986, Dr Sukomal Barua, Mrs. Belu Rani Barua, appointed in 1995 and Mr Dilip Kumar Barua, appointed in 1995.

The Syllabuses of the Pali subject in this University are almost same as that of Chittagong University

MONASTIC EDUCATION IN BANGLADESH

Sanskrit and Pali Shiksha Parisad was established in West Bengal under the sponsorship of the British rules. Nalanda Vidyabhavan was founded by the Bengal Buddhist Association in 1935 In the year 1936, Mohamuni Pali Tol at Rouzan, Chittagong Pali college at Chittagong town and Satbaria Prajnalankar Pali Vidyalaya at Chandanaish were established. A considerable number of novices and monks have got religious education from these institutions. Now, there are more than 50 Pali Tols and 48 Pali Colleges in different Buddhist villages in Bangladesh and many students are taking religious education regularly

After liberation in 1947 the Parisad termed under the name of East Pakistan Sanskrit and Pali Education Board and at present Bangladesh Sanskrit and Pali Education Board with its permanent office in Dhaka The Board has been directed by Ministry of Education, Peoples Republic of Bangladesh through the Director of Public Instruction The Director approves the Executive Committee of the Board from time to time for a period of three years. The Committee consists of 14 members including the Director of Public Instruction as President. Dr G C. Dev an eminent Philosopher was the Secretary upto 1967 Venerable Visuddhananda Mahathera, an internationally reputed monk was the next Secretary upto 1994 The present Secretary is Venerable Suddhananda Mahathera, the President of Bangladesh Bauddha Kristi Prachar Sangha

There are three Parts of pitaka scriptures—Vinay, Sutta and Abhidhamma and each part is divided into three courses and sessions with one year's duration. These Courses are Adya, Madhya and Upadhi. The student should complete Adya at first and then Madhya and then Upadhi Courses. The Adya and Madhya Examination consist of two papers each and the Upadhi Examination consist of four papers each. All the papers are three hours duration carrying 100 marks. The Syllabuses are selected pieces from Canonical and Non-Canonical Texts of Buddhism.

It is further stated that the Buddhist students of Bangladesh have been enjoining educational facilities at the schools with other communities. The religious education is compulsory from the Classes II to X. There is provision of taking Pali which is compulsory from Classes VI to VIII and optional for Classes IX to X. Pali and Buddhist religious studies are taught in the Primary schools and High schools where Buddhist population is located, specially in Chittagong, Chittagong Hill Tracts, Comilla and Noakhali Districts.

Pali is a popular subject in Buddhist located area in Bangladesh. But there is no teacher or post in many Government and private Colleges and Schools. That is why, many students can't study Pali or Buddhist Studies although they are very desirous for learning Pali. We hope, in near future, the Government will take necessary step and will do the best for well-development and well-study of Pali in educational institutions of Bangladesh.

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Place of Laity in Early Buddhism

Kshanika Saha

The principles of early Buddhism did not make any special provisions for the laity. Its mission was to persuade householder to embrace the life of a recluse and Buddha was so successful in his mission in Magadha that people of the country raised a hue and cry that Samana Gotama was bent upon making the families sonless woman widowed and line of succession discontinued. (Vinaya I, p 37. apputtakāya paripanno samana gotama, Kulāpacchedāya patipanno samano gotamo) Buddhism was primarily meant for those who would retire from the household life. For householders generally some rites or ceremonies is recommended by the Founder, but there was nothing of the kind in Buddhism. On the other hand, the householders were asked to eschew rites and ceremonies (Sīlabbata) and this was made one of the primary conditions for becoming a devotee of Buddha.

At the sametime, it has to be admitted that the Buddhist Sangha must have a lay-community for its very existence. Some supporting families from which the members could have the bare necessities of their life. These householders were designated Upāsakas and Upāsikās and received special attention of the Buddhist monks. In the early days of Buddhism these householders looked after the needs of the monks during the rainy season retreats (Vassāvāsa) and got opportunities to come into frequent contact with them and to listen to their discourses. Such closer contacts led to the institution of certain rites and ceremonies which Buddhism wanted to avoid in its inception. The rites and ceremonies observed by these householders were as follows

- (i) to utter the triśarana formula
- (ii) to listen to religious discourses on Uposatha days
- (iii) to observe eight Sīlas occasionally
- (iv) to offer robes to the monks on certain occasions

Specially at the end of rainy seasons

Later on, the faithful persons were advised (v) to visit the four places of pilgrimage (vi) to worship the stūpas particularly those containing the relics of Buddha

Discourses to Gahapatis : The devout listeners to Buddha's discourses is referred to in the Nikāyas as Khattiyaparisā, Brāhmanaparisā and Gahapatiparisā (Majjhima I, p 72) In the Anguttara Nikāya the distinctive features of the three parisās pointed out thus All the three classes of men seek worldly enjoyment and try to acquire Knowledge of the three parisās, the largest number of devotees of Buddha came from the Gahapatī parisā, few from Brāhmana and a very few from the Khattiya. About the characteristics of the Gahapatis, the Nikāyas say that they were keen about accumulation of gold, crops, buildings, lands, wife, male and female servants (Majjhima I, p 452) In short the gahapatī enjoyed all worldly pleasures derivable through the five organs of senses In every Nikāya, excepting the Dīgha there is a Gahapatī Vagga (Mijjhima I, pp 339-413, Samyutta, ii, pp 68-80 ; Anguttara IV, pp 208-235) in which Buddha administered instructions to a particular or delivered discourses for the benefit of Gahapatis in general. The Gahapativaggas are found to contain discussions on all aspects of Buddhist ethics and philosophy

As regards the duties of a Gahapatī it is stated in the Samyutta Nikāya (II, pp. 68-80, IV, pp 109-124) that the Gahapatis were admonished to observe the moral precepts, develop faith in Tīrnatna and comprehend the law of causation including four truths In the second Gahapativagga, there are discourses on hindrances (samyojanas) which kept one away from Nibbāna, on watchfulness over body (Kāya Satipatthāna) and its movements, on restraint in act, speech and thought It is stated in this Nikāya that a Gahapatī should (I) maintain his parents (II) revere elders of the family (III) use gentle words (IV) avoid malicious talks (V) discard miserliness (VI) be open-handed (VIII) be truthful and (VIII) never be angry

Though there is no Gahapativagga in the Dīgha Nikāya there are two suttas lakkhanasutta and Singālovāda which deal with the duties of a Gahapatī In the Lakkhana Sutta, the virtues or duties of a Gahapatī are mentioned though not in a systematic form, e g a good man should perform good deeds, restrain himself in body, speech and thought, observe uposathas, take care of parents, exert good for others, both moral and secular, approach samanās and Brāhmanas for instructions.

In the Singālovāda sutta (Dīgha III, p 154) the following duties are prescribed for a Gahapatī (i) abstinence from killing, speaking falsehood stealing and adultery (ii) avoiding commission of offences through strong will (Chanda), hatred (dosa), delusion (moha) and fear (bhaya) (iii) refraining from drinking and merry making, evil friends and idleness (iv) avoidance of enemies posing as friends and obtaining sincere friends (v) looking after parents, teachers, sons and wife, friends and advisers, servants and workers, samana and Brāhmanas (cf Samyutta I, p 231)

Gahapatāni : There are not many discourses specially devoted to the duties of the female members of a household. In the Samyutta Nikāya a woman is enjoined to earn merits by good deeds, so that she may be reborn in a good family, be married in a good family etc. Her strength it is said consisted in her appearance (rūpa), wealth (bhoga), relatives (ñāti), sons (putta), moral virtues (sīla). Like the Gahapati they should develop faith (saddhā) observe 'moral virtues (Sīla) listen to religious discourses (Sutta), be charitable (cāga) and acquire knowledge (paññā) (Samyutta IV, p 250; Anguttara, IV, p. 270).

Upāsakas and Upāsikās : The Gahapatis were more or less devout listeners to the moral or religious discourses delivered by the monks. At the end of the discourses they signified their appreciation by saying that they would take Trisarana and become upāsakas till the end of their lives. A number of Brāhmanas, Gahapatis, Gāmanis, Paribbājakas, nobles and princes are found to say that they would become upāsakas but there is nothing to show that they actually followed the moral code and performed the duties prescribed for the upāsakas. These may be taken as the lay-supporters of the Buddhist Sangha. Out of this body of lay-supporters appeared a group of persons who were more earnest in their devotion to Buddhism and naturally tried to follow the principles of Buddhism as far as compatible with their life as a householder. In order to distinguish this body, Mahānāma, the Śākyan raised the question as to what should be marks of an Upāsaka. Buddha's answer however, was not very helpful for he simply said that anyone taking the Trisarana was an upāsaka. In another context however, it is stated that an upāsaka must have not only faith in the Triratna, observe moral precepts and do good to people in return but also not to resort to auspicious rites and offer gifts to persons outside the Buddhist the Buddhist Sangha. There are instances to show that some householder eschewed their old teacher and became an upāsaka of Buddha. Abhaya Rājakumāra, a rich upāsaka of Niganthanātaputta and Pukkusa Mallaputta, a disciple of Ālārakālāma changed their teachers and became an upāsaka of Buddha. There are evidences to show that a number of Buddha. There are evidences to show that a number of householders was distinguished as devout Upāsakas and that their number was large in certain localities. The stereotyped remark found in the Nikāyas that Buddhist upāsakas do not like noisy discussions shows that some householders were distinguished as Buddhist upāsakas. The members of these families received the special attention of the Buddhist monks, who, prescribed for them certain moral duties which were classified under five heads Saddhā (faith), Sīla (Observance of moral precepts) Cāga (charity), Suta (Listening to religious discourses) and Pañña (comprehending the higher truths).

By Saddhā is meant that an upāsaka must have firm faith in the Buddha, Dhamma and sangha

(2) By sīla is meant that an upāsaka must abstain from killing, stealing, adultery, speaking falsehood and indulging in drinks and merrymaking.

(3) By cāga is meant that an upāsaka should be charitable provide the monks with food, robe, beds and medicinal requisites

(4) By suta is meant that an upāsaka should reverentially listen to religious discourses and moral teachings imparted by the monks

(5) By Paññā is meant that an upāsaka should try to comprehend the origin and decay of worldly objects

The above-mentioned five precepts are fully described in the Gahapativagga and elsewhere. In the Milindapañho there are few additional instructions given to the upāsakas. These are as follows. An Upāsaka should feel happy or sad at the joy or grief of the Sangha, make the Dhamma the leading factor of his life, hold the right view, observe restraint in acts and words, discard jealousy and avoid hypocrisy in following the religion.

In the Vinaya are enumerated the gains obtained by a householder by observing the sīlas, wealth and property, fame, death with consciousness up to the last moment and lastly heavenly existence.

Apart from the moral precepts to be observed by the upāsakas and upāsikās, they were enjoined to supply the members of the sangha with robe, food, bed and medicinal requisites. As a result of such gifts they were given the hope that in the next world they would have long life, good appearance, happiness and strength. At the end of the rainy season the Sangha held a ceremony called pavāranā and Kāṭhina at every āvāsa. On these occasions, the Upāsakas were advised to offer robes and were told that gifts on such occasions carried special merits.

On the uposatha days, the more devout upāsakas were advised to observe eight precepts instead of five.

They sometimes spent a few days in a monastery in company of the monks. The eight precepts were (i) complete abstention from killing (Pānāupāta Veramani); (ii) complete abstention from stealing (Adinnadāna Veramani), (iii) total abstention from sexual enjoyments (abrahmacariya); (iv) total avoidance of untruth (Musāvāda Veramani), (v) refraining from all kinds of drinks and merry makings (surāmerayamajjapamādaṭṭhāna veramani), (vi) taking only one meal a day and refraining from afternoon meals (Vikālabhojana Veramani), (vii) Keeping away from all places of amusements

having dance and music (Naccagītavādita veramanī). (viii) sleeping on low beds or grassmats and discarding high beds (ucchāsayanamahā sayana)

Some of the advanced upāsakas were able to attain concentration of mind. This concentration was induced in them by their deep faith in Buddha Dhamma and Sangha. This engendered in their minds deep satisfaction that they had achieved something good.

Teaching imparted to lay-devotees : In delivering discourses to the householders Buddha and his disciples uniformly observed an order (anupubbikathānī). The first expatiated on the merits of giving gifts (dānakatham) and observing moral precepts (Sīlakatham) and of the reward obtained thereby, a heavenly existence (Saggakatham). Then they dilated on the evils of enjoying worldly pleasures and the merit of retirement from the world. When they found that the teaching had made a good impression on the mind of a householder they passed on to the next higher teaching the exposition of four truths *dukkha samudaya nirodha* and *maggā* and made them realise that whatever has origin must have decay, there is a rule in the Pāṭimokkha that to an uninitiated the dhamma is not to be preached syllable by syllable. The Upāsakas were advised to avoid reading suttantas. It is however, clear that the householders were as far as possible kept away from taking interest in the religion. But again we find Nanadamātā upāsikā reciting the Pārāyana at dawn and Sāriputta explaining to Hāḷiddikānī gahapati the verses of Aṭṭhakavagga. There were however, lay-devotees who took interest in the deepest problems of Buddhist philosophy. Citta-gahapati was complemented for being able to understand the subtleties of Buddhist philosophy while Anāthapīṇḍika was told that topics not to be explained to a householder were being laid before him for his edification. When Anāthapīṇḍika was in his deathbed, Sāriputta delivered to him a discourse on Buddhist Philosophy. So that he might overcome the extreme pain Buddha explained Nakulapītā how the unenlightened persons identified the soul, with one or all the Khandhas and thus suffered from the misconception of the existence of a self. In all the discourses delivered to Citta, Nakulapītā, Hāḷiddikānī, the main topic dealt with was that a person must not take pleasure in the origin of Khandhas which were subject to decay that an unwise person misconceived one or all of the Khandhas as soul and developed a notion of I-ness. Uggahapati and Sonagahapati was taught that those who were engrossed with the sense objects would not attain Nibbāna.

From the above discussion it will be observed that the advanced householders tried to comprehend the deepest problems of Buddhist philosophy and on occasions even entered into discussions with other teachers of other sects. Though still in white robes they were spiritually advanced as a monk.

The goal that was held before the householders was rebirth in one of the heavens' or as Sakka, the king of gods. A householder should be first instructed to make gifts and to observe the precepts and he is to be convinced that as fruit of this he would be reborn in the heavens (Sagga). The Nikāyas are full of instances of good householders, who by leading a virtuous life were reborn as gods. Immediately after 'saggakatham' the householders were to be instructed in looking upon worldly pleasures as evil and retirement as the best course of life. Hence it is evident that the ideal held by Buddhism even before the householders was not rebirth in one of the heavens but retirement from the worldly life. In the Mahāparinibbānasutta Buddha is heard to say about the fruits attained by some of his departed upāsaka. He said that Anāthapīṇḍika or Sudatta and ninety others had become sakadāgāmi while Sujātā and 500 others sotāpanna, Kakudha reached the Anāgāmi.

The upāsakas and upāsikās though retaining their white dress, aspired for the fruits—obtained by the monks and nuns, Sotāpatti, Sakadāgāmi and Anāgāmi. The first fruit attained by a monk is sotāpanna. It could also be attained by an upāsaka or Upāsikās by practising saddhā, sīla, suta, cāga and paññā. The second fruit attained by a monk is sakadāgāmi. The conditions precedent to the attainment of this stage was the reduction of attachment (rāga) hatred (dosa) and delusion (moha). A large number of laydevotees complied with this condition and attained the Sakadāgāmi stage. The third fruit attained by a monk is Anāgāmi. To attain this stage one must completely remove rāga, dosa and moha. The usual condition laid down for a lay-devotee is that he must remove the impurities completely to attain this fruit.

The fourth fruit Arhatta is not attained by any householder hence it is beyond the range of achievements of a lay-devotee. In view of the several statements in the Nikāyas about the after life of an Upāsaka, it is clear that no upāsaka attained arhathood i.e. Nibbāna. In the Nikāyas (Aggivaṇṇasutta) it is explicitly stated that no householder without giving up the householder's life can end his suffering at the time of his death.

There was a controversy between the Theravādins and the Uttarāpathakas and between Prof. De La Vallée Poussin and Dr. B. C. Law (Annals of the Bhandarkar Oriental Institute p. 72) on the point whether a householder could become an arhat. The Uttarāpathakas and Dr. B. C. Law relied on certain passages of the Nikāyas in which a few householders are mentioned as having become arhats. The Uttarāpathakas cited the instances of Yaśakulaputta, Uttiya gahapati and Setu-Mānava while Dr. B. C. Law drew his support from the Anguttaranikāya (iii, p. 451) in which it is said that

Sudatta Gahapati, Citta-gahapati, Ugga-gahapati and a few other householders realised immediately. The passage relied on by Dr. B. C. Law no doubt speaks of the Gahapatis having been *amatadassos* i.e. Nibbāna but in the same Nikāya and elsewhere Buddha declared at Nāḍika that none of the Upāsakas mentioned there became arhats. Nakulapitā and Jīvaka became a *sotāpanna*, Sudatta and Sudda a *Sakadāgāmi*, Ugga and Citta Upāsakas became *anāgāmis*. The Theravādins contended that a householder in the enjoyment of worldly pleasures could not normally be expected to become arhats. Prof. De La Vallée Poussin also held the opinion that a layman however, faithful or virtuous he might be, could not attain Nibbāna (The way to Nirvāna p. 150-151). The conclusion that should be drawn from the conflicting statements in the Nikāyas about the attainments of an upāsaka and the controversies in the Kathāvatthu and Milindapañho is that normally a householder could not become an arhat, but there were exceptional cases of householders who became so spiritually advanced that they deserved arhat-hood but the convention was that no householder unless he gave up his household life would be recognised as an arhat.

The Significance of Lokāyata in Pali

Ramkrishna Bhattacharya

Lokāyata (substantive) along with its derivative lo(lau)kāyatika (adjective) is often encountered both in Pali and Sanskrit, and as *logūyata*, *logūyaya* or *loyāyata* in Prakrit.¹ The word does not seem to be Vedic. In Sanskrit it first occurs (indirectly) in *pāṇinīya Ganapāṭha* 23; in Pali in the Tipitaka itself.² The word, both in Prakrit and Sanskrit, has generally been taken to mean the materialist system of philosophy, later known as Cārvāka and that is how it is generally rendered in English.

T. W. Rhys Davids, however, noticed that on many occasions in the Pali Suttas 'materialism' does not suit the context. Accordingly the *PTS Pali English Dictionary* decided to omit this meaning altogether. It glossed *lokāyata* as

what pertains to the ordinary view (of the world), common or popular philosophy, or as Rhys Davids (*Dial.* i 171) puts it : "name of a branch of Brahmin learning, probably Naturelore" later worked into a quasi system of "casuistry, sophistry."³

The Dictionary also refers to Rudolf Otto Franke's German translation of *Dīghanikāya* in which *lokāyatam* is rendered as "logically proven explanation of nature" (*logisch beweisende naturerklärung*).

Thus the chief meaning (*mukhyāvṛtti*) of *lokāyata* in Pali and Sanskrit seems to have diverged into two altogether different ways, having no apparent relation to each other. It is not that such a case is unprecedented. What is interesting to note is that the gloss provided in the *PTS Dictionary* never found favour with any Pali scholar excepting Rhys Davids himself.⁴ Even the translators of Samyutta and Anguttaranikāyas the (Books of Kindred Sayings and Gradual Sayings) in PTS rendered the term *lokāyatika* as "skilled in metaphysics" and "world-wise" respectively. Debiprasad Chattopadhyaya pointed out that such renderings merely proved the translators' uncertainty regarding the proper meaning of the word.⁵

Rhys Davids, again, was the only scholar who refused to believe that once there was a system of philosophy in India called Lokāyata. He challenged the lexicographers who had taken *lokāyata* to mean so. He even

thought that Śankarācārya had controverted a curious opinion which he ascribes to the Lokāyatikas—*possibly wrongly* as the very same opinion was controverted ages before in the Pītakas, and not there called Lokāyata, though the word was in use in Pītika times ⁶

Apparently Rhys Davids had in his mind the proto-materialist of Ajita Kesakambala which is called *ucchedavāda*, not Lokāyata in the Sāmaññaphalasutta (*Dīghanikāya*) ⁷ The same doctrine (or a variant of it) is known as *yajñva-taccharīravāda* in the Prakrit Sūtrakṛtāṅgasūtra ⁸ Rhys Davids also believed that Sāyana-mādhava's exposition of the lokāyata view in the *Sarvadarśanasamgraha*. Chapter I was "very able" but had "all the appearance of being drawn from his own imagination" ⁹ This is an excellent example of cutting the Gordian knot—by denying the very existence of a school of philosophy!

After the discovery of the Kauṭīliya Arthaśāstra (and its subsequent publication in 1909) and of a considerable number of digests and polemical works, it is idle to doubt the existence of Lokāyata/Cārvāka philosophy ¹⁰ Since the *Kauṭīliya Arthaśāstra* stands chronologically nearer to the Tipīṭaka, it will help us comprehend the meaning of lokāyata in Pālī if we can make out its meaning in the *Arthaśāstra* context. We propose to proceed on the basis of two postulates, viz (a) meanings of words change in course of time; so we have to study the matter in proper chronological sequence, and (b) the same name has been applied to different systems of philosophy in ancient India. ¹¹

In the earliest times, the word *lokāyata*, both in Sanskrit and Pālī, it appears, stood for logic, or rather, *disputatio*, the art of disputation. Kauṭīliya wanted the princes to learn Ānvīksikī along with Trayī (the three Vedas), Vārtā (agriculture, animal husbandry and commerce) and Daṇḍanīti (management of the state) ¹² Lokāyata (which belongs to Ānvīksikī) then was not considered to be something irreligious or anti-Vedic. At the same time, it was studied as a *secular* subject, on a par with two other systems viz Sāmkhya and Yoga (most probably Vaiśeṣika) ¹³ As Paul Hacker points out cogently .

It is misleading to translate the word *ānvīksikī* by *philosophy* as H Jacobi had done. *Ānvīksikī* consists in *examining by reason*, i.e. in reasoning and reflection (*Hetubhīr anvīksamānā*) and is practised in all sciences the future king requires instruction in logical thinking and he can find it principally in each of the three systems ¹⁴

Even though some translators and scholars still take Lokāyata in the sense of atheism/materialism in the *Arthaśāstra* context, the parallel systems

mentioned along with it make it amply clear that ānvīksikī, and hence Lokāyata can only mean 'philosophical system based on logic', as opposed to those others based on scripture (e.g. Mīmāṃsā, and perhaps also Vedānta)

It is also to be noted that one Malayalam commentary of the *Arthaśāstra* explains Lokāyata as a Nyāyaśāstra taught by Brhman, Gārgya and others. T. Gānapati Sastrī preferred to follow this gloss in his Sanskrit commentary (all other commentaries, however, take *lokāyata* to mean Bārhaspatyamata or Nāstikaśāstra). Phanībhusana Tarkavāgīśa was also of the opinion that in ancient times Nyāyaśāstra was called Lokāyata, and in the context of the *Arthaśāstra* it could mean the same.¹⁷

This, we contend, is also the original meaning of the word *lokāyata* in Pali and Sanskrit. Both *Saddanīti* by Aggavamsa and *Abhudhānappadīpikā* by Moggallāna retain the meaning of Vitanda-(Vāda)-sattham, the art of disputation.¹⁸ It was much later that Lokāyata and Cārvāka came to designate materialism (*Dehātmavāda*, *Bhūtaśūnyavāda*, etc.). It has been observed that the word *cārvāka* is conspicuous in its absence in the Tipitaka.¹⁹ It is also to be noted that the word *laukāyatika* in the sense of an anti-religious hedonist is not encountered before *Kāmasūtra* (fourth century AC) and the word *cārvāka*, though found as a proper name of a demon in the *Mahābhārata*, does not appear to designate 'materialism' before the eighth century AC.²⁰ But in the earlier sources, before the Christian era, *lokāyata* has one and only one meaning: *disputatio*. Both in earlier Pali and Sanskrit usage, a *lokāyatika brāhmana* is one who is fond of disputation, hence criticised as one engaged in sophistry or casuistry. This however, is not the *gaunīyārth* (secondary meaning) as Rhys Davids suggested, but the primary one.²¹

Let us take an example from the Rāmāyana (Ayodhyākāṇḍa). Rāma asks Bharata:

*Kaścinna lokāyatikān brāhmanāms tāta sevase /
anarthakuśalā hyete bālā panditamāninaḥ //
dharmaśāstresu mukhyesu vidyamānesu durbudhāḥ /
buddhim ānvīksikīm prāpya niratham pravadanti te //*²²

"My dear son, don't serve any *lokāyatika brāhmins*. They are experts in doing harm, are puerile and consider themselves to be learned. Even though there are principal religious law-books, these dimwits, having recourse to sophistical intelligence, talk rot."

The connection between *ānvīksikī buddhi* and *lokāyatika brāhmana* is a definite pointer to the true and first meaning of *lokāyata*.²³

How could the word become synonymous with Cārvāka materialism? We presume that disputatiousness and challenging the veracity of the sacred texts were common to the older Lokāyatikas and the new Cārvākas. It is interesting to note that Medhātithi in his commentary on *Manusmṛiti*, 4 30, glosses *hautukāḥ* as *nāstikāḥ*, and other commentators agree with this view. The verse is also quoted in *Mitākṣarā* (ad Yājñavalkya-Smṛiti, I 130) which explained the word *hautuka* as “one who by argumentation, raises doubts about everything”²⁴

Thus we may once and for all dispense with the first meaning of *lokāyata* provided in the *PTS Dictionary* (viz. common or popular philosophy, Nature-lore) and take the word to mean, both in Pāli and Buddhist Sanskrit, a text-book of disputation, *viṭaṇḍasatthaṃ/viṭaṇḍā(Vāda)śāstra*. Patañjali (fl. 150 BC) must have meant the same when he said, by way of example, “Bhāgūrī is the commentary on (a work of) disputatio”, Varnikā Bhāgūrī *lokāyatasya*, *vartikā* Bhāgūrī *lokāyatasya*.²⁵

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- 1 See Boehtlingk and Roth, Monier-Williams, Rhys Davids and Stede, and Vijaya Rājendrasūri, s v *lokāyata*
- 2 *Katre*, 1271 See also *Kane*, I 226n
- 3 Rhys Davids, 1899 22n 4; Rhys Davids and Stede, s v *lokāyata*
- 4 Jacobi in 1911 had taken *lokāyata* in the sense of ‘infidel philosophy’ materialism or (1970 : 551) but in 1919 sought “to make out that the school (scil Lokāyata) was in origin merely the popular natural philosophy” Keith dismissed this idea rather perfunctorily (32n 1) K C Chattopadhyaya endorsed the view of Rhys Davids in 1975 without adducing any new instance or argument
- 5 *The book of Gradual Sayings*, trans, E M Hare, IV 287, *The Book of Kindred Sayings*, trans, Mrs C. F Rhys Davids, II 53
- 6 D Chattopadhyaya, 99n 162
T W Rhys Davids, 1899 171-72
- 7 Kassapa, I 48-49 *PTS Dictionary*, however, does not refer to Ajita in connection with *Uccheda*
- 8 Jambuvijaya, 185
- 9 T W Rhys Davids, 1899 172
- 10 Special mention may be made of Śāntaraksita’s and Haribhadra’s works (both belonging to the eight century AC) Both of them have presented and controverted Lokāyata in some details

- 11 Kane (I 225) admitted that the meaning of Lokāyata had changed with time (see also III 47-48). As to the second postulate, it may be mentioned that Mīmāṃsā was also called Nyāya (as in Jaimini's Nyāyamālāvīṭāra) and Yoga represented Vaiśeṣika (as in Nyāyasūtra. I 1 29, as Vātsyāyana explains) or Nyāya or even the syncretic Nyāya-Vaiśeṣika. See Phanibhūṣana Tarkavāgiśa, xvi, 278-80. Kuppaswami Sastrī, xvi, K Chattopadhyaya, 855
- 12 Kangle (ed.), I 2.1, 10
- 13 See Bhattacharya, 1998 70-76 for a detailed discussion of this issues
- 14 Hacker, 164 (italics in the original). He refers to Jacobī, 1911 (1970 547-58)
- 15 Kangle, II 6n 10
- 16 Ganapati Sastrī, 1924 27. See also Hanhar Sastrī, 10, Jina Vijaya Muni, 5.
- 17 Tarkavāgiśa, xiv. See also Gangopadhyaya, 24-26
- 18 Smith, I 361 (section 396). The reading in this edition differs considerably from what Rhys Davids had cited (1899 : 168). Dasgupta thought that Rhys Davids' translation of the passage was "inexact" since the latter had taken *gandham* to mean "book". Dasgupta preferred to take it in the sense of "smell" (313n 3). But the reading printed by Smith is *gantham*. Rhys Davids and not Dasgupta was right. In *Saddanī*, Aggavamsa not only refers to *vidtandasattam* but also to *vitandāsattasippam*, 'the art of disputation' — *Moggallāna* says *Vitandasttham viññeeyam yam tam lokāyataṃ iti* (D Shastrī, v 112ab, p 19)
- 19 Nanayakkara, III. 686
20. '*Iti laukayatīkāḥ*'. *Kāmasūtra*, after I 2 30 (Tarkaratna, 41). For the first appearance of *Lokāyata/Lokāyatika* in philosophical literature, see Śāntaraksita, Chapter 22 *passim* and Haribhadra, v 80 (Sualī, 301). The word *cārvāka* in this sense is first found in Kamalaśīla (*ad Śāntaraksita* Ch 22 *passim*) and Haribhadra, v. 85 (Sualī, 307).
- 21 See Rhys Davids and Stede, s v lokāyata
- 22 Critical edition, 94 32 (Vaidya, 537), 100 28 in the Vulgate
- 23 This is perhaps the only instance in which ānvīksikī has been used as an adjective. See Schmidt, s v ānvīksikī. For a detailed survey of the passage, see Bhattacharya, 1405 B S 189-90, 195-96n 27.
24. Jha, 342, Acarya, 44 (*yuktivalena sarvatra samśayakārī*). See also G Sastrī, 1982. 105 (Bālakrīdā commentary).
- 25 *Ad Astādhyāyī*, 7 3 45 (Kielhorn, III 325-26). See also Bhattacharya (forthcoming)

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The Moral Observances for the Laity as Depicted in an Early Abhidharma Text Preserved in Chinese

Swati Ganguly

PRELIMINARY

The *Abhidharma* text under discussion is available only in its Chinese translation by Hsuan-Tsang in 659 A.D. The Chinese title is known as the *A-p'i-ta-mo-fa-yün-tsu-lun* (Taisho No 1537, pp 453b 22-514a 10) The Sanskrit form of the title is restored as the *Abhidharma-Dharmaskandha-Pādaśāstra* (hereafter *ADPS*) Originally the *ADPS* is included in the seven basic *Abhidharma* texts (details in Takakusu · 1905) belonging to the *Sarvāstivāda* sect of Buddhism The text was composed in Sanskrit language The existence of the original Sanskrit text is proved by the fact that the Sanskrit title and the author of the text are mentioned in Yaśomitra's *Sphutārthā* on the *Abhidarmakośakārikā* (1.3). Sāriputra is named as the author of the text both by Yaśomitra and by Bu-ston, the Tibetan writer of the fourteenth century.

Important informations regarding the text are available from a colophon in Chinese by Chung-mai dated 664 A D. It is mentioned that the *Fa-yün-tsu* or the *Dharma skandha-pāda* is the most important of the *Abhidharma* works of the *Sarvāstivāda* system, and that Mo-ho-mu-chien-lien (Mahāmaudgalyāyana) is the author of the text, which was translated by Hsuan-Tsang. The Chinese text is arranged into 21 chapters The first chapter (pp.453c6-458b19) entitled *hsueh-ch'u* śkt. *śikṣāpadāni*, Precepts) deals with the attainments of the *upāsakas* (Chinese *yu-po-se-chua*, lay adherents)

Broadly speaking, *śikṣāpadāni* means moral rules (literally 'steps of training') which refer to the Five Precepts (Chinese *Wu-chuai*, *pañca-śīla*) i.e. Abstaining from killing (*li-sha-sheng*), Abstaining from taking what is not given (*li-pu-yü-chu*), Abstaining from engaging in unlawful sensuous lust (*li-yü-na-sheng*), Abstaining from lying (*li-hsu-kuang-yu*) Abstaining from taking intoxicants that causes indolence (*li-yin-chu-chiu-fang-yi-chu*) These are specially instructed for the Buddhist laymen and are included among the ten precepts binding on the novices and the monks

LAY ADHERENTS (*UPĀSAKA*)

The *Upāsaka* literally means sitting close by from Prefix *UPA* + Root *VAS* and refers to one "who is filled with faith and has taken refuge in the Buddha, his doctrine, and his community of noble disciples." When he observes the Five Precepts he is considered as free of mental impurities.

The Chinese text of the *ADPS* explains that the layman with white clothes, a male, who after taking refuge in the Buddha, in the *Dharma*, and in the *Sangha*, arouses his mind and pronounces these words, "consider me as an *Upāsaka*" Only through this he becomes an *upāsaka* (cf pp 454 a 15-17)

UPĀSAKA OBSERVING FIVE RULES

Five types of *upāsakas* are detailed in the *ADPS* (pp 454a18-b2) in terms of their observances of the rules

Upāsaka of one rule (*ekadeśakārī*)

Upāsaka of two rules (*prādeśakārī*)

Upāsaka of three rules (*Yudbhūyaskārī*)

Upāsaka of four rules (*aparipūrnakārī*)

Upāsaka of Five Rules (*paripūrnakārī*)

Thus the *upāsaka* who has taken refuge to the Buddha, the Doctrine and *Sangha* and is abstained from killing (one of the Five Precepts) but is not abstained from the four other Precepts is the one who is engaged in observing one rule (*Ekadeśakārī*)

The *Upāsaka* who has taken refuge to the Buddha, the Doctrine and the *Sangha*, and is abstained from killing and abstained from taking what has not been given to him (two of the Five Precepts) but is not abstained from the three other Precepts is the one who is known as *prādeśakārī* in the observance of the rules

The *Upāsaka* who has taken refuge to the Buddha, the Doctrine, and *Sangha*, and is abstained from killing, abstained from taking what has not been given to him, and abstained from unlawful sensuous lust (i.e. three of the Five Precepts), but is not abstained from two other Precepts is the one who is known as *Yudbhūyaskārī* in the observance of the rules

The *Upāsaka* who has taken refuge to the Buddha, the Doctrine and the *Sangha*, and is abstained from killing, abstained from taking what has not been given to him, abstained from engaging in unlawful sensuous lust, abstained from lying (i.e. four of the Precepts), but is not abstained from

taking intoxicants that cause indolence, is known as *aparipūrnakārī* in the observance of the rules

The *Upāsaka* who has taken refuge to the Buddha, the Doctrine and the *Saṅgha*, and is abstained from killing, abstained from taking what has not been given to him, abstained from engaging in unlawful sensuous lust, abstained from lying, abstained from taking intoxicants that cause indolence, is known as *paripūrnakārī* in the observance of the rules.

PURPOSE OF OBSERVANCE OF PRECEPTS BY THE UPĀSAKAS

1. The *Upāsakas* observing Five Precepts establish (*samādāpayati*) only himself, not others, as he himself is abstained from the killing etc., but cannot make others to abstain from the same
2. The *Upāsaka* observing Ten Precepts accomplishes well-being for himself as well as of others, as he himself abstains from the Five Dreads (killing etc.), and also makes others to abstain from same
3. The *Upāsaka* observing fifteen Precepts accomplished well-being for himself as well as for others, and also for the well-being of many (*bahujanahitāya*), for the happiness of many (*bahujanasukhāya*) as he himself abstains from the Five Dreads like taking life of others, makes others to abstain from the same and becomes very pleased (*sumanojñā*) to see the one who is abstained from taking life of others etc.
4. *Upāsaka* observing Eight Precepts accomplish well-being for himself, not for others, He is endowed with faith (*Śraddhā*, *Hsin*) but cannot establish others to be endowed with faith, he is endowed with moral observances (*śīla*) and renunciation (*tyāga*); he goes to nearby parks to visit the monks; he attentively listens to the doctrine; he retains the doctrines heard by him, he examines the meaning of the doctrines retained (in memory); he becomes convinced in the doctrines with other minor details for following the meaning of the doctrines. But he does not make others to observe the doctrines, or to be convinced in the doctrines with other minor details. Thus the *Upāsaka* observing the eight rules accomplishes his own well-being and not of others. However, the *Upāsaka* observing sixteen moral rules or Precepts (eight for himself and eight for making others to observe) accomplishes well-being for both himself and others

DESTINY OF THE UPĀSAKA

The *ADPS* (pp 454b3-455a17) presents the details of the destinies of the *Upāsaka* after death in terms of following the immoral things as against the observance of the Moral Rules.

The *Upāsaka* engaged in ten things like the five 'Dreads' from taking life of others to lying, evil (*piśuna*) and rude (*parusa*) speech, talking incoherently (*Sambhinnapralāpa*), desirous, corrupt mind (*Abhidhyātur vyāpannacitta*), having wrong views (*mithyādrśtika*) arises in hell because of difference of body after death.

The *Upāsaka* engaged in twenty immoral things like the ten (mentioned above) committing himself, and make others to commit those ten things, arises in hell because of difference of body after death.

The *Upāsaka* engaged in thirty immoral things like the twenty mentioned above added with ten more-being pleased with seeing the killing by himself and others, being pleased with seeing the committing of *adattādāna* upto being *mithyādrśtika* himself, making other *mithyādrśtika* and being pleased with other being *mithyādrśtika*, arises in hell

The *Upāsaka* engaged with forty immoral things like the following arises in hell

- (a) Commits the ten things from taking life of others to having wrong views
- (b) Makes others to commit those ten immoral things.
- (c) Becomes pleased with those ten
- (d) Describes (*varṇam bhāṣate*) those ten.

On the other hand, the *Upāsaka* engaged in ten moral things arises among the gods in the heaven after death as he abstains from taking life, from taking what is not given, from being engaged in unlawful sensuous lust, from lying, from speaking evil, from speaking rude, from *sambhinnapralāpa*, and attains *avyāpannacitta* etc., and Right View

The *Upāsaka* engaged in twenty moral things like the ten mentioned above added with ten more-making others to abstain from killing upto making others to abstain from having Wrong View, arises in heaven

The *Upāsaka* engaged in thirty moral things like the twenty mentioned above added with ten more-being pleased with seeing the non-killing by himself and others and being pleased with seeing the abstention from *adattādāna* upto being *mithyādrśtika* by himself arises in heaven

The *Upāsaka* engaged with forty moral things like the following arises in heaven :-

- (a) Abstention from ten things, i.e. from *adattādāna* upto being *mithyādrśtika*,
- (b) Makes others to abstain from the ten immoral things,

- (c) Becomes pleased to see the Abstention from the ten.
- (d) Describes those ten

CONCLUSION

The first chapter of the *ADPS* is the only example of the treatment on the moral observances of the laity in the fundamental texts of the *Abhidharma*. This is also the first instance in the canonical *Abhidharma* where the Buddha himself is described as delivering his teachings (*ADPS*, p.453c6-9). The concern for the householders particularly demonstrated here by the *Sarvāstivāda* sect of Buddhism justifies the wide-spread popularity of the the sect at the time of the compilation of the text.

The role of the *Upāsakas* is considered as equal with the monks so far as the moral observances are concerned. From a broader viewpoint, the details on the attainments of the *Upāsakas* in an *Ābhidharmic* Buddhist text unveils a deep ethico-religious dimension of the otherwise thoroughly rationalistic character of the *Abhidharma*.

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Nature of Tatramajjhataṭā Cetasika (Equanimity)—A Beautiful Mental Factory

Subhra Barua

We find in the verse¹ of the Dhammapada'

Sabbattha ve sappurisaṃ cājanti
na Kāmakāmaṃ lapayanti santo
sukhena phutṭhā atha vā dukhena
na uccavācam paṇḍitā dassayanti

The virtuous give up (attachment for) everything, the wise spend not idle words on things of desire, when faced with joy or sorrow, the wise show neither elation nor depression.

Equanimity or balance of mind, in Pali 'tatramajjhataṭā' is one of the 19 sobhana cetasikas (beautiful mental factors)² which accompanies each sobhana citta

It is not easy to know the characteristic of tatramajjhataṭā. Tatramajjhataṭā is sometimes denoted as upekkhā, but it is different from indifferent feeling which is also denoted as upekkhā. The Visuddhimagga³

1 Chapter VI, verse 83

2. Nineteen common beautiful mental factors (sobhana sādāraṇa cetasika) are as follows

(i) Confidence (Saddhā), (ii) Mindfulness (Sati) (iii-iv) Shame of evil (Hiri) and Fear of Evil (Ottappa) (v) Non-attachment (Alobha), (vi) Good-will (Adosa) (vii) Equanimity (Tatramajjhataṭā) (viii) Tranquility of the (mental) body (Kāyapassaddhi) (ix) Tranquility of consciousness (Cittapassaddhi) (x) Lightness of the (mental) body (Kāyalahuta) (xi) lightness of consciousness (Cittalahutā) (xii) Pliability of the (mental) body (Kāyamudutā) (xiii) Pliability of consciousness (cittamudutā) (xiv) Wieldiness of the (mental) body (Kāyakammaññatā) (xv) Wieldiness of consciousness (cittakammaññatā) (xvi) Proficiency of the (mental) body (Kāyapāguññatā) (xvii) Proficiency of consciousness (Cittapāguññatā) (xviii) Rectitude of the (mental) body (Kāyujjukatā) (xix) Rectitude of the consciousness (Cittujjukatā)

3 I, 156-172

in its section about equanimity, discerns ten kinds of upekkhā. Six of these are the cetasika tatramajjhataṭṭā and four of them are not this cetasika. When upekkhā represents the cetasika which is tatramajjhataṭṭā, it is sankhārakkhandha, the Khandha which comprises all cetasikas except vedanā and saññā. When upekkhā represents indifferent feeling it is vedanākkhandha, the Khandha which comprises all feeling. Tatramajjhataṭṭā cannot arise with akusala citta. It can arise only with sobhana citta. There is no balance of mind when we are cross, greedy, avaricious or ignorant. Whereas when we are generous, observe sīla, cultivate samatha or right understanding of nāma and rūpa, there is balance of mind.

The Visuddhimagga⁴ states about tatramajjhataṭṭā ‘Tesu Dhammesu majjhataṭṭā tatramajjhataṭṭā. Sā cittacetasikānam samavāhitalakkhaṇā, ūnādhikātānivāraṇarasā, pakkhapātupacchedanarasā, vā, majjhatabhāvapaccupaṭṭhānā, cittacetasikānam Ajjupekkhanabhāvena samappavattānaṃ ājānīyānaṃ ajjupekkhakasārathi viya daṭṭhabbā.

‘Neutrality is neutrality (majjhataṭṭā) in regard to those states (of consciousness and consciousness-concomitants arisen in association with it). It has the characteristic conveying citta and cetasika evenly. Its function is to prevent deficiency and excess, or its function is to inhibit partiality. It is manifested as neutrality. It should be regarded as like a conductor (driver) who looks with equanimity on thoroughbreds progressing evenly.

The Atthasācinī⁵ gives a similar definition. When there is tatramajjhataṭṭā there is neither elation nor depression. The object which is experienced is viewed with impartiality, just as a charioteer makes well-trained horses progress equally and evenly. Tatramajjhataṭṭā effects the balance of the citta and the other cetasikas it arises together with, it ‘conveys’ or carries them on evenly.

Tatramajjhataṭṭā effects the balance between the nāma-dhammas it arises together with, so that there is neither deficiency nor excess of any one of them. When the citta is Kusala citta it is always accompanied by tatramajjhataṭṭā which effects the balance between the nāma-dhammas it arises together with. Kusala citta is also accompanied by, for example, chanda, zeal or ‘wish to do’ and this kind of zeal is balanced (that is neither too much zeal nor too little). It can assist Kusala citta in accomplishing its task. All cetasikas play their part in assisting the Kusala citta and tatramajjhataṭṭā has its own specific function in effecting mental balance.

4 XIV, 153

5 Book I, Part IV, ch-I, 133

When others treat us badly or use abusive speech, there can be *tatramajjhataṭṭā cetasika* and then there is no impatience, intolerance, worry or anxiety about our own well-being. With mental balance one can abstain from answering back harshly or from wrong action.

Another aspect of *tatramajjhataṭṭā* mentioned in the *Visuddhimagga*⁶ is *Brahmavihāra-upekkhā* and this is *upekkhā* as an object of calm. As such equanimity is one of the four *Brahmavihāras*. It is not easy to develop the *Brahmavihāra* of *upekkhā*. If we do not know when there is *kusala citta* with true calm and when there is *akusala citta*, we cannot develop this subject. When one develops *mettā* (loving kindness), one wishes that all beings may be happy. When one develops *karuṇā* (compassion), one wishes all beings to be free from suffering. When one develops *muditā* (sympathetic joy), one wishes all beings' success. When one develops equanimity, one does not think of promoting other beings' happiness, alleviating their misery or wishing their success, but one views them impartially. For example, when one sees that different beings receive different results in life which can be pleasant or unpleasant, one may realise that these results are conditioned by *Kamma*. When one sees beings as 'heirs' to *Kamma* one can view them impartially. When we visit someone who is very sick there may be *mettā* and *karuṇā* at different moments. When we realise that this person's sickness is the result of *Kamma*, that it had to happen, we do not have aversion about his condition, but there is equanimity.

Equanimity as a factor of Enlightenment is an aspect of equanimity in *Vipassanā* (Insight Meditation) mentioned in the *Visuddhimagga* (IV, 159). There are seven factors of enlightenment (*sambojjhanga*) - mindfulness (*Sati*), investigation of Dhamma (*Dhammavicaya*), energy (*Viriya*), enthusiasm (*Pīti*), calm (*Passaddhi*), concentration (*Samādhi*) and equanimity (*Upekkhā*). When the enlightenment factors have been developed they lead to enlightenment. They are not developed separately, but they are developed together with *Satipatthāna* (application of mindfulness) and they reach completion through *Satipatthāna*. When *Satipatthāna* is being developed we do not have to think of the development of equanimity because equanimity develops as insight develops. When conditioned realities have been clearly known as they are, as impermanent (*anicca*), suffering (*dukkha*) and non-self (*anattā*), enlightenment can be attained.

There is yet another aspect of equanimity mentioned in the *Visuddhimagga* (IV, 157), which is actually the equanimity which has

reached fulfilment at arahatship. It is the mode of non-abandonment of the natural state of purity when desirable or undesirable objects of the six kinds come into focus in the six doors described thus: 'Here a bhikkhu whose cankers are destroyed is neither glad nor sad on seeing a visible object with the eye: he dwells in equanimity, mindful and fully aware.

The arahat has a perfect balance of mind. He is unruffled by the worldly conditions of gain and loss, praise and blame, honour and dishonour, happiness and misery.

It is useless to have wishful thinking about this perfect equanimity. It cannot be realised by longing for it. When paññā (wisdom) has not been developed it is difficult to be 'balanced', to 'stay in the middle', without attachment, aversion. We may tell ourselves time and again that life is only nāma and rūpa, conditioned realities which are beyond control, but we are still impatient and we are still disturbed by the events of life. When equanimity has been developed we can be impartial towards the events of life. One will be less inclined to expect pleasant things to happen or to expect kindness from others. This equanimity cannot be realised in the beginning. It can only be brought about by paññā which has been developed stage by stage.

Buddhism in Contemporary Thailand

Jayanti Chattopadhyay

Thailand i.e. the land of the Thai (or Tai) people literally means "Land of the Free". Thailand, bordered by Malayasia to the south, Myanmar to the east, Laos to the North and North-east and Cambodia (present Kampuchea) to the east, is the only South-East Asian country which had never been colonized by any western power. As a result it could maintain and develop its distinctive culture and civilization. Though predominantly a Buddhist country it constitutionally maintains tolerance towards religious minorities like Muslims, Hindus, Sikhs, Christians and others. Having an area of approximately 200,000 sq. miles, Thailand has a total population of nearly 48 million of which 93.4% are Buddhists; of the rest population the Muslims are in the majority. It took, however, a long time to get the people of Thailand settled themselves as they are now (as they had to constantly fight with the neighbouring Burmese and the Khmer peoples). As the Japan's backbone was broken during the World War II, when atom bombs were brutally charged on Hiroshima and Nagasaki, so the Thai people lost their everything when the Burmese invaded their country and after a 15-month siege destroyed their capital Ayudhya in the second half of the 18th century. The Thailand of today, called the Land of Smiles, is due to the contribution of the present royal dynasty, called the Chakri destroyed their capital Ayudha in the second half of the 18th century. The Thailand of today, called the *Land of Smiles*, is due to the contribution of the present royal dynasty, called the Chakri Dynasty, which was established in 1782 by the general Phya Chakri after the fall of Ayudhya.

BUDDHISM IN THAILAND IN THE ANCIENT PERIOD

In the words of Ven. Phra Rajavaramuni (Prayudh Payutte), an Illustrious monk-scholar of Thailand "The charm that has caused Thailand to be called the Land of Smiles undoubtedly comes from the influence of Buddhism over her people." Buddhism has had a deep influence in the traditions, learning and the character of the people of Thailand. It has modelled their manner of thinking and acting. In short, it has become an integral part of their life. The present form of Buddhism in Thailand is, however, only 700 years old. But according to tradition, Buddhism was introduced

in Thailand two thousand years ago. At that time the present Thailand was a part of the ancient Suvarnabhumi where King Asoka of India sent one of the nine missions headed by two Arahants named Sona and Uttara for the propagation of Buddha's Dhamma. The first Buddhist Stupa, called the Phra Pathom Chedi, was then built at Nakhon Pathom, one of the most important cities of Suvarnabhumi, to commemorate this great historical event i.e. introduction of Buddhism. At that time this part of the ancient Suvarnabhumi was still inhabited by the Mons and Lawas. The Thai people were still the inhabitants of the southern part of China. They had friendly relation with China and they first came in contact with Buddhism during the reign of the Chinese emperor Ming-Ti in the 1st Century A.D. It is learnt that the Thai King Khun Luang Mao (1st cent. A.D.) who ruled over the kingdom of Ailao was the first Thai ruler who declared himself a Buddhist and propagated the faith among his subjects. The next part of the history upto the 6th century A.D. lies in the obscurity. Nothing definite is known about the period.

In the 2nd half of the 7th century (most probably in 651) the Thais united their tribes and lived together in the independent kingdom of Nanchao in the southernmost Chinese province of Yunnan. But the independent spirit of the Thais was responsible for inviting jealousy and enmity from the Chinese emperors, and ultimately they had to leave Nanchao and gradually migrated southward to settle at last in the northern part of the modern Thailand, in the fertile Chao phya river basin. Of course, this migration took a long time, until they founded their own independent kingdom of Sukhothai (= Pali, *Sukhodaya* meaning *Dawn of Happiness*), in 1238 A.D. after finally rejecting the authority of the Khmer empire. The first Thai capital was established at Sukhothai in the year 1251. And truly speaking Buddhism in Thailand started its journey from this period.

BUDDHISM IN THE SUKHOTHAI PERIOD (1251-1350 A.D.)

In the Sukhothai period Thailand had its population consisting of ethnically diverse peoples—e.g. Mons, Laotians, Malays, Burmese, Khmers, Chinese and Thais. As a result there was found wonderful co-existence of different religious faiths, viz. Mahayana Buddhism, Theravada Buddhism, Brahmanism, animism, and the like. But as the Sukhothai kings were the believers in the principles of ideal kingship as found in the early Theravada Buddhism unlike the principles of Divine Kingship as found in the Brahmanical texts, they enjoyed a paternal relationship with their people and allowed them to follow their respective religious faiths freely. As the ideal Buddhist monarchs they followed and maintained the ten kingly virtues, viz. piety, liberality, charity, freedom from anger, mercy, patience, rectitude,

mildness, devotion and freedom from enmity. During the period of the king Ramakamhaeng (1275-1317), the third king of the Sukhothai kingdom, Thailand reached its zenith in security, stability, culture and civilization. So Ramakamhaeng is popularly known as "The Father of Thailand". A Devout Theravadin Buddhist as he was, he invited learned monks from Sri Lanka to purify the Khmer-corrupted Theravada Buddhism then practised in Sukhothai. During this time the popular Lamkavamsa Buddhist sect was established in Thailand, and was more and more widely practised throughout the country. The Thai monarchs themselves used to learn Pali, entered the Buddhist Holy order and lived for some time as *Bhikkhus*. Ultimately this became a tradition and custom that every Thai Buddhist youth must enter the Order and stay for some days, at least once in their life. Pali was studied and used as the fundamental language of the Buddhist scriptures, although Sanskrit was not totally ignored. The Mahayana Buddhism adopted during the Srivijaya and Khmer rulers gradually disappeared from the land. During this period the Thai alphabet was invented by the king Ramakamhaeng to replace the old Khmer alphabet. The first known Thai literary work titled *Tribhumikatha* was written by the king Ramakamhaeng's grandson King Lu Thai (1347-1368). This was a treatise on Buddhist cosmology. The elegantly beautiful Sukhothai-style Buddha-images even today rank among the world's greatest expressions of Buddhist Art.

BUDDHISM IN THE AYUDHYA PERIOD (1350-1767 A.D.)

In 1350 another Thai kingdom called Sri Ayudhya was founded in Central Thailand by king Uthong of the Chienrai dynasty. Ayudhya remained the Thai capital for long 417 years until its fall in 1767. Unlike the Sukhothai kings, the Ayudhyan kings adopted the practice of Divine kingship. They were highly influenced by the Brahmanic rites and rituals and introduced them in any auspicious occasion, especially during the coronation of the kings. Not only that, they also changed their names and adopted the names of the Hindu deities. King Uthong, founder of Ayudhya, adopted the names of the Hindu deities. King Uthing, founder of Ayudhya, adopted the name Ramathibodi (=Ramadhipati) during his coronation. The name was derived from Rama, the Vishnu's incarnation. It is learnt that king Ramathibodi imported eight brahmins from Benares (in India) to preside over and legitimize his coronation. The descendants of these Brahmanas even today conduct various ceremonies in the royal Thai court, although the present Thai kings are devout Buddhists following the Theravada Buddhist tradition.

The kingdom of Ayudhya inherited Buddhism of the Sinhalese Theravada school from its predecessor Sukhodaya and it was patronised by the new

kings who were devoted followers of Buddhism. In spite of his manifold activities associated with the administration and territorial expansion, king Ramathibodi spared some time in building monasteries, rooms of *uposatha* and Cetiya's. According to tradition he built in 1353 the temple of Vat Buddhahishvarya at Ayudhya in order to commemorate the event of foundation of the new capitals. The next temple was built in Ayudhya in 1374 by the king Boromoraja I. Buddhism reached its glorious days during the reign of Boromo Trailokanat (1448-88). He was energetic in his effort in supporting the spiritual side of Ayudhyan people. He adopted monastic life for eight months. He built a number of temples, the most important of which were the Vat Culamani and the Vat Mahadhatu. He was also interested in literary pursuits and he composed the Mahajati in Thai language, based on the Vessantara Jataka, which gained the popularity of the Buddhists in Thailand. After his death in 1488, Ramathibodi II (1491-1529) also took active interest in Buddhism. During his reign the Stupas of the temple of Sri Sarap'et were constructed and the famous gigantic statue of Buddha was built in 1499 for the temple of Sri Sarap'et. In this way Buddhism continued to flourish in the kingdom of Ayudhya till the invasion by the Burmese in 1767. After a fifteen-month siege, the Burmese irreparably destroyed Ayudhya. Temples and palaces were emptied of priceless treasures and most written histories of the Thai people were reduced to ashes in an orgy of vandalism. Many survivors of the holocaust were marched off to Burma as prisoners, and a once-resplendent city of one million was left with some 10,000 inhabitants.

BUDDHISM IN BANGKOK

Ayudhya's destruction undoubtedly broke the backbone of the Thai people. But displaying extraordinary resilience, they again rallied and one of their generals, Phya Taksin, established a new capital in Thonburi, now Bangkok occupying the west bank of the Chao Phya river. Phya Taksin spent the next 10 years pacifying and reuniting the fragmented Thai kingdom, expelling the Burmese and reviving a centralized government. But in 1782 a successful coup was mounted and the Thai throne was offered to Taksin's leading general Phya Chakri, who became the first monarch of the present Chakri dynasty and was crowned with the title of Rama I (The present Thai monarch, H. M. king Bhumipol Adulyadej is the IXth Chakri king or Rama IX).

The Chakri dynasty has provided some of Thailand's most remarkable kings. Two, in particular, deserve special mention, viz Rama IV (1851-1868), better known to the West as Mongkut, and his son Rama V (1868-1910), otherwise known as king Chulalongkorn. Mongkut's imaginative

diplomacy ensured that Thailand alone remained independent while neighbouring countries were helplessly toppled by the powerful tides of 19th century colonialism. Chulalongkorn consolidated Thailand's singular independence by initiating the social reforms imperative for vigorous modernization.

Mongkut was crowned at the age of fortyeight. But before that he was a reform-minded Buddhist monk for long 27 years. As he had training in Buddhism for such a long period, during his reign for 17 years he found time to restore several Buddhist treasures, including the world's tallest Buddhist monument, the 127-metre-high Pra Pathom Chedi some 60 kilometres from Bangkok. His son Chulalongkorn also in his eventful 42-year-reign made tremendous and wonderful development of the country in general, and Buddhism in particular. During his reign Buddhism reached its climax in Thailand. Today he is the most honoured of all Thai kings. He died in 1910. The anniversary of his death, October 23, is an annual national holiday on which Thais from all walks of life lay wreaths at his equestrian statue in the Royal Plaza fronting Bangkok's first parliament building.

After the death of king Chulalongkorn, the country faced political and economic stagnation for about half-century and Buddhism too had a severe set back in Thailand. But later on Sarit Thanarat, one of the leading generals of Thailand became the most popular Thai leader of the post-second-War period. His dynamism gave Thailand the stability, security and sense of direction. By the time of his death, Sarit had provided the nation with a sound infrastructure upon which succeeding governments could safely carry on in safeguarding the interests of the Thai people.

CONCLUSION

Buddhism gained wide acceptance in Thailand because its emphasis on tolerance and individual initiative complemented the Thais' cherished inner freedom. Thai monarch subscribed to the Buddhist ideals of kingship found in the original Theravada scriptures, while farmers serenely accepted their fortune and misfortune, as logical karmic consequences of previous lives. Through the centuries Buddhism has been the main driving force in Thai cultural development. Much of classical Thai art, particularly architecture, sculpture, painting and early literature, is really Buddhist art. Then as now, Buddhism coloured everyday Thai life. Thailand's 27,000 Buddhist temples exhibit the wonderful specimens of architecture, sculpture and painting.

Although the Thai temples' prime function is to aid aspirants in their search for Nirvana, they have and have been traditionally serving as the

village hotel, a village news, employment and information agency, a school a hospital, dispensary or community centre, and a recreation centre, place of safe deposit and refuge for the mentally disturbed and the aged. In large towns, the temples offer hostel accomodation for students coming from the villages. In others, orphans and children from poor families are admitted for free board, lodging and basic education and occasionally, juvenile delinquents are sent to live in monasteries to be reformed under the benevolent influence of elderly monks. Behind the quiet facade of monastic life, many village boys learn the rudiments of reading and writing Thai and Pali, simple arithmetic and the Buddhist precepts. Although the Department of Education was founded in 1887, monasteries remained centres of basic education until nationwide primary education became compulsory in 1921. In many remote areas today, monks conduct daily classes for village children. In 1973 there were more than 9,000 of these schools.

THE MONKHOOD

In Thailand Buddhist monks have always been accorded great respect for renouncing worldly pleasures and seriously undertaking study of the Buddha's teaching to attain perfect manhood.

Buddhist monks are supposed to abide by strict monastic discipline, observing 227 rules governing their behaviour. The breaking of any of the four principal rules, viz, theft, homicide or inciting another to suicide, sexual relations or claiming supernatural powers, will result immediate expulsion from the monastic order.

A monk, however, may leave the monkhood any time he wishes. The Thai ordination is a public notice of a man's intention to follow the Buddha's teaching. He is not obliged to remain a monk for life, nor does any stigma attach should he decide to return to secular life. Returning to secular life from monkhood is not despicable in the society.

Today, Theravada Buddhism profoundly influence everyday life of the Thai people. It finds expression in the Thais' tolerance and kindness towards their fellow men, regardless of race, creed or nationality. It is visibly strengthened by the close daily contact the laity enjoys with Buddhist monks during morning food collections and casual meeting. People acquire merit by donating food to the monks, by building and renovating temples, by constructing hospitals, and by showing kindness and compassion to all living creatures.

Buddhist monks chant auspicious Pali stanzas blessing the opening of a new business, constructing a new house, buying a new ship, a new airplane, a new car, and so on. Brides and grooms make meritorious offering of food

on their wedding days and are blessed and sprinkled with holy water by the monks

One fundamental reason for the Thai laity's generous support of the Sangha (the Buddhist monastic order) is that there are few Buddhist families in which at least one member has not studied the Buddha's teachings within monastic surroundings. Not uncommonly, a man, after discharging his worldly duties and family obligations will spend his remaining years as Buddhist monk.

There is a Thai custom for Buddhist males over twenty to be temporarily ordained as Buddhist monks, generally during the annual Rainy Season Retreat. Government offices, certain sections of the armed forces and large private companies make temporary ordinations easier by granting their employees three months' leave with full salary. Temporary ordination, ranging from five days to three months, is not the exclusive privilege of any one class. Every one from a farmer's son to royalty may take this unique change for self-improvement. Both H. M. King Bhumipol and his son, Thailand's Crown Prince, H. R. H. Prince Vajiralongkorn, have been monks for short periods.

All major Buddhist holy days are national holidays in Thailand. These include *Makkha Bucha* (commemorating the miraculous occasion when 1250 disciples gathered spontaneously to hear the Buddha preach), *Visakha Bucha* (the holiest day in Thailand, marking the Buddha's birth, enlightenment and Mahaparinirvana); *Asalha Bucha* (commemorating the Buddha's first sermon to his first five disciples) and *Khao Phansa* (the commencement of the annual three-month Rainy Season Retreat when all monks stay inside their monasteries to study and meditate).

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The Vaidalyasutra : A Study

Narendra Kumar Dash

The name of Acharya Nagarjuna is closely associated with the studies on Buddhism, either in India or abroad. Naturally, whenever, we see a text which is attributed to the name of Nagarjuna, we show special interest to read and to know about the subject matter of the text in details. In the Bstan—gyur collections we find as many as one hundred and thirty-five works affiliated to the name Nagarjuna and the present text entitled 'zib-mo-ram-par-thanag-pa zes-bya-ba'i-mdo (Skt *Vaidalyasūtranāma*) which has been taken here for discussion, is one of them. This very text of Nagarjuna explains about some fundamental concepts of Indian logic like *Pramāṇa*, *prameya*, *hetu*, *drṣṭānta* etc. and refutes them tactfully. Therefore, some scholars opine that this book is nothing but a refutation of logic.

Alek Wayman, in his foreward to the edition of the Vaidalyaprakarana, an auto-commentary on the text, under discussion, has remarked that "The Vaidalyaprakarana is certainly an important work, whether or not Nagarjuna is its actual author." This observation of Wayman needs some explanation. The doubt of Wayman is baseless as Nagarjuna is the author of both the original sutras and the auto-commentary. But we are not sure that the Mādhyamika Philosopher Nagarjuna is the author of the text or any other Nagarjuna who is not identical with the Philosopher.

It is known from the colophon of the work Vaidalya sutra that Nagarjuna is the author of the text. However, it is not clear from the colophon that this Nagarjuna is identical with the great philosopher of Mādhyamika system or not. Fernando Tola and Carmen Dragonetti in their edition of the Vaidalyaprakarana, (1995) the auto-commentary by the author on the sutras, have discussed about the problem in details and they 'consider that neither the sutras nor the commentary were composed by Nagarjuna' (Introduction, page-15). Of course they mean by this name to the famous Philosopher of the Mādhyamika system. We agree with the observations of Tola and Dragonetti, though Bu-ston (part-I, pp 50-51) and Taranatha (p. 57) mention this work alongwith other works of the Madhyamika Philosopher Nagarjuna. Thus, it may be presumed now that this work was composed in a latter period by an author of identical name. It may not be out of context here to mention that all the One hundred and thirty-five

works found in the Bstan-gyur with their author's name as Nagarjuna, definitely were not composed by the famous Philosopher of the Madhyamika school of Buddhism but by different Nagarjunas in different time

It is also known from the colophon that the Vaidalyasutra (VS) was translated into Tibetan by the Kashmirian Scholar Ananta and the Tibetan Lo-tsa-ba-Grags-byor Ses-rab and by the order of yon-tangras-pa-and the Vaidalyaprakarana (VP) was translated by Kashmirian scholar Jayananda and the great Lo-tsa-ba Mdo-sde-ber of Khu

Here the name-ananta may be an abbreviation of the word Jayananta. The name Jayananta is nothing but a corrupt form of the name Jayanada, the famous kashmirian Tibetologist of 11th century A D (Refer , Dash, N.K ; Jayananda ; The Kashmirian Tibetologist ; Tulasiprajna, Vol XX, pp-123-130) Jayananda not only translated these two works i.e VS and VP into Tibetan, but he had translated five other Sanskrit works into Tibetan on Buddhist logic (Refer , Ibid , p. 126) He also composed his own gloss the Tarkamudgarakarika to counter the traditional Indian Logic. The Vīgrahavyavarttanīkarika and the Vaidalya-sutra of Nagarjuna have been composed only to refute the traditional Indian Nyaya system only. After translating these two works, Jayananda composed his own work-Tarkamudgarakarika in the beginning of the 12th century A D. The subject matter of these three works is almost all identical in nature. The title of these three works also denote that these works were composed against an established system.

The title of the text under discussion i.e Vaidalyasutra is a composition of two separate words-Vaidalya and sutra. The word Vaidalya is also derived from vi-dal means to separate, to tear or to destroy. This very title is justified here as the subject of this treatise is to de-recognise the categories accepted by the Naiyayikas.

This very Buddhist work may also be compared with some Hindu works, at least two in number. In Indian traditional Philosophical systems the *Bārhaspatyas*, the *Lokāyatas* and the *Cārvākas* accept only the Perception as the means of valid knowledge. But Jayarasi Bhatta and Śrīharsa reject even the validity of Perception in the work *Tattvopaplavasīmha* and the *Khandanakhanda-khādyā* respectively.

There are seventy-two sutras in the VS of Nagarjuna. The sutra nos two to twenty are composed to refute the sixteen *padārthas* of the Nyaya system (refer the Nyaya sūtras II-1 VIII to XX). In the rest Sūtras the author refutes the validity of *śaṁśaya*, *prayojana*, *dr̥ṣṭānta*, *viddhānta*, *avayavas*, *tarka*, *nirṇaya*, *vāda*, *jalpa*, *vitandā*, *hetvābhāsa*, *chala*, *jāti* and *nigrahasthānas*.

The Tibetan translation of the text is only available now. The original Sanskrit have not been discovered. Mr. Sempa Dorjee has re-constructed the sūtras in Sanskrit and that has been published from Varanasi (1974) alongwith its Hindi translation. However, Mr. Dorjee has not included the Tibetan text in his edition. Again, Fernando Tola and Carmèn Dragonetti (1995) have published an English translation of the auto-commentary alongwith the sūtras. They have also included the Tibetan text in Roman script. Realising the importance of the text in the field of Buddhist logic, the author of this article, has started to edit the text alongwith Sanskrit re-construction of both the sutras and the commentary. An English translation (word by word from Tibetan) of the text and the commentary will also be made for the benefit of western and other modern Indian scholars.

Presently four versions of the Tibetan text are available, the Sde-dge, Peking, Cone and Snar-thang. In our proposed work all these four versions will be consulted for a better and correct reading of the said text.

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Snake—Bite and Its Remedy as Described in Pali Literature

Chittaranjan Patra

The present paper elucidates a healing tradition based on Buddhist magico-religious beliefs and practices. Fitting into the Buddha's key teaching of the middle way between world indulgence and self-denial, medicine became a part of Buddhism by enabling the means to maintain a healthy physical state characterized by an equilibrium in both the body and its surroundings. Portions of the repository of medical lore were codified in the early monastic rules, thereby giving rise to a Buddhist monastic medical tradition. The early Buddhist community of Sangha was where wandering intellectuals would gather and exchange information which often included medical knowledge. The classical medical treatises of Caraka and Suśruta, which represent the earliest extant medical books of Āyurveda, clearly indicate that the healing form of medicine never completely disappeared, but was probably superseded over time by a system of medicine based on empirico-rational principle and practices, issuing from an active encounter with the world. It should not be assumed that empiricism or the process of observing and defining is evident only in the classical medical tradition. Buddhist medicine depended on a close observation of phenomena in order to develop its unique form of mythical and religious classifications and associations. The foundation of Buddhist medicine was a belief in a multitude of benevolent and malevolent deities that populated the cosmos and caused good and bad effects in the human realm. Controlling and taming these entities were the ultimate goals of this healing system. It seems that medical science was very advanced at the time of the compilation of the Pali texts. There were *vejjas* and *tikicchakas* who carefully treated their patients¹.

Snake was the most dangerous creature, specially the black snake¹. Particularly the breath coming from its nostrils (*nāsāvāta*) was believed to be very poisonous causing blindness if it fell on the eyes². Snake-bites were cured³ by the doctors.

1 Khnhasappo, Jātaka, Vol III 346

2 *ibid* II 296, III 418, IV 457, VI 74

3 *ibid* I 310, II 215, IV 496, VII 31-2

The word *aḥi* (Snake) is definitely of Vedic origin, being replaced generally by *Sarpa* in classical Sanskrit. The tradition that gave rise to the curable treatment of snake-bites as referred to in Buddhist texts to be bit different from that discussed in the early medical texts, but the aspects of magico-religious healing are common in both the traditions. It may be assumed that the cure of snake-bite is probably derived from an older śrāmanic medical tradition, of which the Pali formula is the earliest codification. By the time the medical texts reached their final stage, certain toxicological traditions were included, while others were omitted.

Vinaya Pitakā⁴ prescribed four great foul things (*cattāri mahāvikaṭṭhāni*) for the treatment of snake-bites. The remedies mentioned in the texts are (1) dung (*gūṭha*), (2) urine (*mutta*), (3) ashes (*charikā*) and (4) clay or dirt (*mattikā*).⁵

In the Vinaya, two other cases of snake-bites (*aḥinā dattha*) are encountered. In the first case, for the treatment of snake-bite fire (*aggi*) is used to vanish the poison.⁶

In the second case, a certain Bhikkhu was bitten by a snake and died. The matter was placed before the Buddha and he explained that the monk died because he did not have kind thoughts (*mettā citta*) towards the four royal breeds of serpents (*ahirājakula*). The four royal families of snakes are *Virūpakkhas*, *Erāpathas*, *Chabyāputtas* and *Kaṇhāgotamakas*. To make use of a safeguard the Buddha allowed the Bhikkhus to their love and respect flow out over the four royal breeds of serpents, and he prescribed the following protective charms (*paritta*) to be recited so that the snake would not bite. The charm runs thus : "I love *Virūpakkhas*, the *Erāpathas* I love I love *Chabyāputtas*, the *Kaṇhāgotamakas* I love I love live things that have no feet, the bipeds too I love I love four-footed creatures, and things with many feet. Let no footless thing do hurt to me, not thing that has two feet. Let no four-footed creature hurt, nor things with many feet. Let all creatures, all things that live, all beings of whatever kind. Let all behold good fortune, and let none fall into sin, Infinite is the Buddha, infinite the Truth, infinite the Order, Finites are creeping things, snakes, scorpions and centipedes, spiders, and lizards, rats and mice. Made is my safeguard, made my defence. Let living things retreat-while I revere the Blessed one, the Buddhas seven supreme."⁷

4 Vinaya Pitakā, 4, 90

5 Mahāvagga b 14 6

6 Vinaya Pitakā, 4, 166

7 Sacred Books of the East, Vol 20, pp 76-77

In addition to the charm, the Buddha permitted the more empirical and rational therapy of bleeding (lohitam mocetum)⁸

Snake-bite and its treatment in various ways occur in different Pali canonical and non-canonical texts. The *Viṣavanta Jātaka*⁹ records the story of a Bodhisatta who, born into a family of physicians skilled in the cure of snake-bite and practiced the form of healing for his livelihood. Once when a man was bitten, he was summoned. The physician caught the snake that had bitten the man and then tried to coerce it, by threatening it with destruction in fire to suck out its own venom. The snake refused to cooperate but was not destroyed in the fire. The physician subsequently extracted the poison by means of herbs and the recitation of charms. The man eventually recovered. Similarly in the *Milindapañho*,¹⁰ a cure of snake-bite involved the recitation of incantations (mantapada) in order to make the snake suck back its venom. The same type of notion can be found in charms against snake-bite in the *Atharvaveda*¹¹

From a *Jātaka* Story we come to know that a snake doctor said “I am a Brahmin doctor, friend ; and snake and snake-bite are my line”

Then he was asked what special power he did possess or if he had learned some subtil skill which gives him this immunity.

“The hermit Kosiya in the wood a long painful penance well, and at the end a Garula revealed to him the serpent-spell. That holiest sage, who dwelt retired upon a lonely mountain height, I waited on with earnest zeal and served unwearied day and night , and at last to recompense my years of faithful ministry, my blessed teacher did reveal the heavenly secret to me. Trusting in this all-powerful spell, the fiercest snakes I do not fear ; I counteract their deadliest bites, I Ālambāyana the seer”¹²

Another *Jātaka* story states that a lad was bitten by a snake and he become senseless. His brother and parents spelt out some charms and the lad gradually got cured. The third stanza of the Act of Truth (Charms) runs thus “The serpent that thee to-day In yonder hole, my son, And this thy father, are, I say, In my indifference, one ; May this Truth a blessing give , poison balked, the lad revive”¹³

8. Cullavagga. 5, 6

9. *Jātaka* No. 69

10. *Milindapañha*, pp. 150-152

11. *Atharvaveda*. 5, 13, 4, 10.4.26

12. *Jātaka* stories, Vol. VI, p. 95, ed. E. B. Cowell

13. *ibid* Vol. IV, p. 20, ed. E. B. Cowell

No sooner had this Act of Truth been done than all the poison fell and sank into the ground ; and Yañña-datta, rising with all his body purged of the poison, began to paly

So we may presume from the above discussion that the people of ancient India generally depended upon magico-religious charms to cure snake-bites. It involved the recitation of incantations (mantras) and the performance of religious rites. But in the later phase medical science gradually developed and required the use of tourniquets, blood-letting, cauterization, sucking, scarification, plasters of antidotes (agada), purgatives, emetics and nasal therapy. The authors of medicine have devoted the whole chapters to the identification and classification of various venomous snakes types of bite and their symptoms and treatments¹⁴. Caraka lists twenty-four basic remedies for snakes-bites¹⁵. For the treatment of snake bites Caraka states "one should immediately bite that snake or else a clod of earth (losta)" and then apply a tourniquet and use of excision or Cauterization¹⁶. we also find Suśruta¹⁷ describing a Vasti Yantra in the treatment of snake-bite. The tube is open at both ends, one end is applied to the part of bitten by the snake, while to the other end the surgeon puts his mouth to suck out the poison. This Vasti Yantra may be compared to the modern aspiration syringe.

The use of fire in one of the cases of snake-bite as found in the Vinaya Piṭaka probably implies not only cauterization but ritual use of fire as well. In the latter, the snake might have been coerced by fire and charms into sucking back its venom. Milinda-Pañha¹⁸ states that by the repetition of a powerful charm, the poisonous snake could be forced to suck the poison back again.

It is also mentioned that in the treatment of snake-bite, a ligature is advised to be used above the seat of injury to stop the circulation of poisoned blood. This ligature is advised to be made of leather, or branded fibres of trees, or soft cord of jute etc.¹⁹

In ancient India, the Kings used to decorate themselves with antidotary gems, as a safeguard against poisons²⁰. Even now the snake charmers apply a black stone to the snake-bitten parts of their bodies. This stone is probably

14 Caraka Samhitā Cikitsāsthāna, 23

15 ibid, 23, 35-37

16 ibid, 23 250-53

17. Suśruta Samhitā, 5,5

18 Milinda-Pañha, p 150, 152-3, cf Jātaka no 69

19 Suśruta Samhitā, 5, 5

20 Kāmandakiya Nīṭisāra, ch VII, V 10

known as the Visa-pāthara or poison-stone, and is supposed to have the property of extracting poison from the body

Suśruta mentions that in the treatment of snake-bite the black clay from a termite's nest (Kṛṣṇa Valmīkamṛtikā) may be used²¹ A general antidote called Kṣārāgada includes the ashes (Bhasman) from different plants dissolved in cow's urine (gavām mūtra) and boiled with various powerful drugs and ingredients²² The urine of different animals was considered to be purifying and was used for a number of ailments, including poisoning (visa)²³ The juice of cow dung (gomayarasa) and ash (bhasman) or earth (mrda) are mentioned in a particular treatment against poisoning²⁴ Caraka also advised us to apply a medicinal paste or a cranial incision in the case of snake-bite.

Thus we may say that the Pālī literature incorporates both magico-religious and empirico-rational medicines which reflect a closer connection with Āyurvedic medical tradition. Both approaches have been preserved in the early medical works and in the Pālī texts and suggest a common origin.

21 Suśruta Samhitā, 5 17

22 ibid, 6 3-7

23 ibid, 45 217

24 Caraka Samhitā, 23 46-50

Lotsaba Rin-chen Bzan Po and the Indian Sutra Texts

Bandana Mukhopadhyay

The great translator (Lo-chen) Rin-chen bzan-po is the key person in the later spread (phyi-dar) of Buddhism in Tibet since the 11th century A.D. He was pioneer in establishing Buddhism in Mna'-ris and later on, that spread in Central Tibet¹.

Rin-Chen bzan po was born at Rad-nis in Tibet² in the year A.D. 958 and died about 1055 A.D. Regarding the place of residence of this great translator Rin-chen-bzan po rnam thar records that he lived at Lha-luns in that of khatse of Guge. It is identified with Lha-lun in Spitti, along the valley of the Lingti.

Regarding the early life of this great translator Giuseppe Tucci wrote³ in 1025 A.D. Lama Ye-śes-p'od, king of Tibet founded a monastery at Tho-lin in Mna'-ris at Pu-ran in Western Tibet. With a view to introducing pure Buddhist monachism in Tibet he selected seven intelligent lads, each ten years old and carefully trained them up in Tibetan. Then with the consent of their parents he admitted them into the Order.

A few words regarding his study of Buddhism may not be irrelevant here to estimate his great ability in translating many texts and sutras as well as mantras and extensive explanations on the Prajñāpāramitā and Tantras. His life sketch from Tibetan sources, as given by Giuseppe Tucci in his Rin-chen-bzan-po rnam thar, may be analysed in the following

1. Early life with prospective look.
2. Academic career
3. Monastic life with enthusiasm and vigour for spread of Buddhism which may be sub-divided under the following heads .

1 i.e. Dbus and Gtsan

2 In the colophon of the Mukutāgāma (cordier 1, 147) translated by our great translator, it is recorded that he was born at Khyun Ven in Guge

3 Tucci G ed Rin-chen-bzan-po rnam thar

(1) As already mentioned he was included among the seven leading persons of his age who had been involved in the great cause of revival of Buddhism in the 11th century A D. It may be added that his earlier name was Rin-chen-dban-phyug (Ratneśvara) prior to his admission to the monastic order by upādhyāya Legs-pa bzān-po (Subhadra). According to the then custom Rin-chen was sent to the monastic order being the middle one among his three brothers

(11) The king was pleased to send these young monks to Kashmira to study the Dharma from Ānandagarbha and the Mūlasarvāstivādi Vinaya code of discipline. They studied numerous treatises (śāstra) of Mantrāyāna (snags) and works belonging to Sutra class from the original sources. Mention may be made here that during that period there was another stalwart Abhinabagupta a contemporaneous figure of Rin-chen bzān-po in Kashmir. He was a rhetorician, aesthetic as well as eminent Tantric teacher of the saiva cult of Kashmir

The present paper deals with his translation of sutras and other texts excluding the tantras¹. He could focus his wide erudition while rendering Prajñāpāramitā² Śes-rab-kyi-pha-rol-tu-phyin-pa-brgyad-ston-pa (Pkg Ses phyin, No. 127) and its commentaries ('grel-tshen) into Tibetan. The great translator also taught the rite of initiation (dban=abhisekha) and the performance towards attainment (sgrus-pa=sādhana). As mentioned in the Deb-ther snon-po, the Later (phyi-dar) Spread of the Tantras in Tibet was greater than the 'Early' (śna-dar), which was introduced by Padmasambhava during the reign of Sron-btsan-sgampo, and this was chiefly due to this translator³.

1 Excluding the Tantra texts the number of other texts rendered by him are about fifty-two

2. 'phags-pa-śes-rab-kyi-pha-rol-tu-phyin-pa-brgyad-ston-pa'i bsad-pa-mnon-par rtogs-pa'i rgyan-gyi-snan ba shes-bya-ba (Ārya Astasāhasikā-Prajñāpāramitā-Vyākhyāna-abhisamayalamkāraloka nāma) of Harbhadra (Senge-bzan-po) Pkg 5189, Toh. 3791) and

(b) Ses-rab-kyi-pha-rol-tu-phyin-pa'i-man-nag-gi-bstan-bcos mnon-par rtogs-pa'i-rgyan ces-bya-ba'i 'gral-pa rtogs-par-dka' ba'i snan ba shes-bya-ba'i 'grel-bsad (Abhisamayalamkāra nāma prajñāpāramitōpadeśasāstra vṛtti duravabodhaloka nāma-tikā) of Dharmakīrti (chos-kyi-grags-dpal) Pkg 5192, Toh 3794) (These two books are preserved in Tanjur) It is interesting to note that the both the Lhasa edition and the catalogue of the Tohoku Imperial University are silent about the translation of prajñāpāramitā text by this translator

3 Deb-ther Snon-po- p 68

He is said to have come in touch of seventy five Indian Panditas and heard from them the exposition of numerous treatises on Dharma (chos) Bla-chen-po-lha-lde-btsan bestowed on him the dignity of chief priest (dbu'i mchod-gnas) and that of Vajracaryā (rdo-rje-slob-dpon) His personality could invite the attention of the local Indian chiefs in the then Western Himalayas. He was presented with estate of Zer in spu-rhans (Puran) in the east of Guge where he build many temples and stupas¹.

(a) **Installation Work** : Apart from these Rin chen-bzan po erected many stupas, temples and shrines at Kha-tsa, Ran, Tholin and in other localities of Western Tibet. These temples, chappels and lo khan are rich in frescoes, stuccos or wooden sculputres. The artistic design and decoration speak about the legacy of Indian workmanship.

(b) **Artistic Approach and contribution** : These temples were consecrated ritualistically. It shows his deep sense of aesthetics with divination as that was the spirit of his days. The remains which are still available at the monasterics and temples in the western Himalayas justifies Rin-chen-bzan-po's artistic approach and that requires separate study In this manner Buddhism succeeded in substituting itself for the religion of Bon-po

Now a question may arise why Rin-chen-bzan po devoted himself to the translation work of Indian treatises into Tibetan? The answer is that . he felt the inadequacy in rendering the translated works prior to him. He therefore endeavour to bring forth a cultural renaissance in Tibet after its set back during the perod of Glañ-Dar-ma He was enthusiastic to translate those texts which were not then translated into Tibetan as the works of Nagarjuna (Klu-sgrub, 1st cent-A D), Haribhadra (Sen-ge-bzan-po, mid, 9th cent. A.D.) *Ḍiṇṇāga* (phyogsi-glan) (400-480 A.D /5 cent A D.) Vasubandhu (dbyiñg-gñen) 400-480 A D./5th cent A.D.) Āryadeva ('phags-pa-lhah) later part of the 2nd cent. (200-225 A.D) and Dharmakīrti (Chos-kyi-grags) 7th cent A D./600-660 A D.).

In Mar-yul he devoted himself to work of translation intensely. Basically, he began the revision of previous translation in collaboration with the Indian Pandit and Tibetan lotsaba like (1) *Kamalagupta* he translated the following texts :

(a) Ārya Nairātmapariprcchā sūtra (Phag-pa-bdag-med pa dris-pa shes bya ba theg pa chen po'i mdo) (Pkg 840, Toh. 173).

1 Roerich, George. N (The) Blue Annals (Delhi, MLBD, 1976), p 68

(b) Bhagavatī Prajñāpāramitā-nava sloka-pindārtha (Bcom-ldan 'das-ma ses-rab-kyi-pha-rol-tu phyin-pa'i-don-bsdus pa'i tshigs-su bcad-pa dgu-pa) of Kambala (pkg 5212, Toh, 3812) and so on

2 With *Dharma Sribhadra* (a) Srisenavadāna (Dpal-gyi-sde'i-rtogs-pa-brjod-pa) (Pkg 1018, Toh 349) This text is revised by him (b) Candraprabhā avadāna (zla-'od-kyi rtogs-pa-brjod-pa) (pkg 1017, Toh 348, Lh Ra. pp 34b 1-49a 6)

3 With *Sraddhākaravarman* (a) Hastavāla nāma prakaraṇa (Cha-sas-kyi Yan-lag-ces-bya-ba'i rab-tu byed-pa) of Āryadeva (Pkg 5244, Toh 3844) (b) Bhagavatī prajñāpāramitā nava sloka pindārtha tika (Bcom-ldan 'das-ma-ses-rab kyī-pha-rol tu-phyin-pa'i don bsdus-pa'i tshigs-su bcad-pa dgu-pa'i rgya-cher bsad-pa) of Kambala (pkg 5213, Toh, 3813)

4 With *Dīpankara Srijñāna* (a) Ārya-Astasāhasrikā-prajñāpāramitā ('phags-pa-ses-rab-kyi-pha-rot-tu phyin-pa brgyad pa ston pa (pkg. 734, Toh 12) (b) Trisarana (-gamana)-saptati (zla-ba grags-pa) of Candrakīrti (pkg 5366, Toh 3971)

5. With *Jarandhara* (a) Pratimokṣabhāṣyasampramūṣitasmarana mātṛālekha (Sō sor thar pa'i-bsad-pa rnams-mi-brjod-dran-byed-tsam du-bris-pa, pkg 5609, Toh. 4108)

(b) *Silaparikathā* (Tshul-khrims-kyi gtam) of Vasubandhu (dbyig Gñen) pkg 5664, Toh. 4164) and so on

A list of the Indian Texts excluding tantra which were translated by Rinchen Bzan-po is furnished in the Appendix with its broad classification which shows that Rin chen bzan po was not confined himself in translating one particular subject but different subjects like

1. Sutra (Mdo)
2. Commentaries on the sutra and Tantra (Mdo 'grel, Rgyud' gel)
3. Avadāna Texts and its commentaries (rtogs-pa-brjod-pa).
4. Mādhyamika doctrine (Dbu 'ma)
5. Prajñāpāramitā (Ser-phyin)
6. Nītisāstra (lug-kyi-bstan-bcos)
7. Ākhyānas (gtam-rgyud)
8. Works on the doctrinal philosophy of the Yogācāra (sems-tsam)
9. Letter, epistle (Sprin-yig)
10. Silpasāstra (Bzo-yig)
11. Medicinal Texts (Gso-rig-pa)

- 12 Works on Abhidhāna (Mnon-pa'i bstan-bcos) with the assistance of many Indian scholars mentioned before. Some of his important sutra texts are discussing here *Astasāhasrikā prajñāpāramitā* (Ses-rab-kyi pha-rol tu-phyin-pa brgya-ston-pa) (pkg 734, Toh 12)

Among the Sutra texts preserved in Kanjur it is to note that Rin-chen-bzan-po translated and revised the *Astasāhasrikā prajñāpāramitā* once in collaboration with Subhāsita and later on with Atiṣa Dipankara

Astasāhasrikā prajñāpāramitā is regarded as the mother (yum' text) of the *Prajñāpāramitā* literature. Edward Conze has elaborated the importance of the text. It shows that Rin-chen-bzan-po had a confidence on Atiṣa Dipankara's erudition and a deep respect for him. The Tibetan version of the text which have come down to us is compiled by Rin-chen-bzan-po.

Gaṇṭi-sutra (Ganti'i Mdo) (Pkg 964 Lh. Ra-561a . 1-562b 7)

Attention may be invited to the text like *Ganti-Sutra* which is included in the Kanjur of the Lhasa edition

The text is generally regarded as a work of Asvaghosa and that is mentioned in the Chinese translation of the Tripiṭaka Nañjio No. 1081, Toh. 298 where the title is rendered as *Ghanti* (ka)samskritā stotra. The commentary of *Ganti sutra* which is available in Tibetan also refers to Asvaghosa (Rta dbyan). The inclusion of the text in rtsa-ba' in the Lhasa edition of the Kanjur is to note here. However, Winternitz and F W Thomas too mentioned this text as a work of Asvaghosa. This requires further scrutiny. The rendering of this text is ascribed to Dharma Śrībhadrā and Tshul yontan (Silavidyā). Rin-chen bzan po revised this sutra text.

Ārya Mahāparinirbāna Sūtra : (phags-pa-yōns su-mnyan las 'das-pa chen po'i mdo)

Mahāparinirbāna Sutra in Tibetan though differs from the Theravāda texts in the *Dīgha Nikāya* in size is mentioned to be translated by Rin-chen-bzan-po in collaboration with Kamalagupta as the printed edition of the Kyoto Tokiyo of the Tibetan Tripiṭaka Research Institute informs

Abhinīṣkramaṇa Sūtra : (Mnon-par'byañ-ba'i mdo) pkg 967).

Abhinīṣkramaṇa-Sūtra which is translated by Samuel Beal from the Chinese sources also available in Tibetan and is preserved in the Kanjur. The rendering of this text into Tibetan is ascribed to Rin-Chen-bazn-po and Dharma Śrībhadrā

Ārya Nairātma paripṛcchā sūtra : ('phags-pa-Bdag med-pa'i dris-pa shes bya ba theg pa chen po'i mdo)

Ārya Nairātma pariprcchā Sutra is a dialogue on the essencelessness of the substratum which is included in Kanjur. At present this text is known only in Tibetan and Chinese version. The text is translated by Rin chen bzan po in collaboration with Kamalagupta.

Scholars vary in their opinion whether this book belongs to the Buddhavacana as the Sutra texts¹. It leaves a room to hold that the Tibetan tradition establishes the authenticity of the text by including them in the kanjur. Rin chen bzan po probably got this text subsequently and those were codified later on and included in the Lhasa edition of the Kanjur.

Moreover some Avadāna texts (rtogs-pa-brjod pa) and comentaries on Avadāna have also been included in the list of the works translated and revised by Rin-chen-bzan-po, those are .—

- (i) Suvarnavarṇāvadāna (Gser-mdog-gi rtogs pa) brjod pa) in collaboration with Dhamāsribhadra (5645, Toh, 4144)
- (ii) Kunāla avadāna (ku-na-la-rtogs pa brjod-pa) in collaboration with Padmakarvarma.
- (iii) Sumāgadha avadāna (Ma-ga-dha-bzan mo'i rtogs pa'i brjod pa) translated by Dharmasribhadra and Tshul-khrims-yon tan and revised by our great translator Rin-chen bzan-po and so on

CONCLUSION

It shows the great erudition of Rin-chen bzan-po in spreading the Sutra tradition in Tibet by his untiring labour for the cause of Buddhism. The vast Sutra literature which are now lost in India and preserved in Tibetan, it occasionally reminds us the contribution of Lo-chen Rin-chen bzan-po, the great translator. He excelled not only in the number of translation but his erudition is exhibited when the text translated by Rin-chen-bzan-po is compared with those of other Lotsabas whether his predecessors or successors.

1 S. Levi in his paper (JA 213, 1928, 204 ff, 215, 1929 255ff) opines that the author of *Ārya Nairātmapariprcchā* is either another Asvaghosa or it is apocryphal.

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- 1 Deb-ther snon-po of Gzon-nu-dpal Lo-tsa-ba-Rin-chen-bzan po'i nam thar ed by Giuseppe Tucci La-dvags-rgyal-rabs ed-by A. H Franke Antiquities of Indian Tibet Vol II, Calcutta 1926

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APPENDIX—1

KANJUR 'BKA-'GYUR SERPHIN PRAJÑĀPĀRAMITĀ

PKG No.	Toh No.	Name of the Author	Name of the Text Tibetan	Name of the Text Indian	Name of the Translator/ Collaborator
734	12	Subhāsta	Ses-rab-kyi-pha rol-tu-phyin -pa bgyad-ston pa	Astasāhasrikā prajñā- pāramitā	Dipankaraśrījñāna
789	121		'Phags-pa-yons-su mya-nan las-'das-pa chen po'i mdo	Ārya Mahāparinirvāna sūtra	Kamalgupta
840	173		'Phags-pa-bdag med-pa driṣ-pa shes-bya-ba theg pa chen po'i mdo	Ārya narātmapaṇḍita nāma mahāyāna sūtra	Ḳamalgupta
964	298		Gant'i mdo	Gandī-sūtra	1' Dharmasribhadra 2' Tshul khriṃs yon tan
967	301		Mnon-pa 'byun-ba'i mdo	Abhiskramana sūtra	Dharmasribhadra
RTOGS-PA-BRJOD-PA AVADĀNA					
1015	346		Ma-ga-dhā-bzan-po-mo'i rtogs-pa-brjod-pa	Sumāgadha avadāna	1 Dharmasribhadra 2 Tshul-khriṃs-yontan
1017	348		Zla-'od-kyi rtogs pa brjod pa	Chandraprabhā avadāna (Divyāvadāna XXII)	1 Dharmasribhadra 2 Ses-rab-legs pa
1018	349		Dpal-gyi-sde'i rtogs-pa brjod-pa	Sri-sena-avadāna	1 Dharmasribhadra 2 Ses-rab-legs-pa (Suprajñā)

PKG No.	Toh No.	Name of the Author	Name of the Text Tibetan	Name of the Text Indian	Name of the Translator/ Collaborator
5645	4144		Gser-mdog-gi-rtogs-pa brjod-pa	Suvarṇavarnāvadāna	Dharmasribhadra
5646	4145		Ku-nā-la'i-rtogs-pa brjod-pa	Kunala avadāna	Padmākarvarman
TANJUR-BSTAN'GYUR					
5189	3791	Haribhadra (Sen-ge-bzan-po)	'Phags-pa śes-rab kyi pha-rol tu- phyin pa brgyad-ston-pa'i bśad- pa mnon par rtogs pa'i-ryyan gyi snan ba shes-bya-ba	Ārya-aśtāśāstrīkā prajñāpāramitā vyākhyāna abhisamayalamkāra loka nāma	Subhāsita Rev by-Dhīrapāla. Dīpankaraśrījñāna, Blo-Idan śes-rab
5192	3794	Dharmakīrtiśrī (Chos-kyi- grags-dpal)	Ses-rab-kyi-pha rol tu phyin -pa'i man-nag-gi-bstan-bcos mnon-par-rtogs pa'i rgyan zhes-bya-ba'i 'grei-pa rtogs- par 'dkah ba'i snan ba shes bya.ba'i 'grei bśad	Abhisamaya lamkāra nāma- prajñāpāramita padeśa śāstra vṛtti duravabodhāloka nāmā- tikā	Dīpankaraśrījñāna
5212	3812	Kambala	Bcom-Idan-'das-ma śes-rab kyi-pha-rol tu phyin pa'i don bśad-pa'i tshigs-su- bcad-pa dgu-pa.	Bhagavatī prajñāpāramitā nava śloka pindārtha	Śraddhākaravarman
5213	3813	Kambala	Bcom-Idan-'das-ma śes-rab kyi-pha-rol tu phyin pa'i don bśad-pa'i tshigs-su- bcad-pa dgu-pa'i rgyā cher bśad-pa.	Bhagavatī prajñāpāramitā nava śloka pindārtha tikā	Kamalagupta

PKG No.	Toh No.	Name of the Author	Name of the Text Tibetan	Name of the Text Indian	Name of the Translator/ Collaborator
DBU-MA-MADHYAMIKA DOCTRINE					
5244	3844	Āryadeva (‘Phags-pa lha)	Cha-śas-kyī yan-lag ces-bya-ba’i rab-tu-byed-pa	Hastavāla-nāma prakarana	Śraddhākaravarman
5245	3845	Āryadeva (‘Phags-palha)	Cha-śas-kyī yan-lag ces-bya-ba’i rab-tu-byed-pa ’i-lre	Hastavāla-nāma prakarana vrtti	Śraddhākaravarman
5272	3871	Śāntideva	Byan-chub-sems dpa’i spyod-la ’jug-pa	Bodhisattva caryā avatāra	1 Sarvajñadeva 2 Dpal-brtšegs. Rev by 1 Dharmasribhadra 2. Rin chen bzang po 3 Sakya-blo-gros 4 Sumatikīrti 5 Blo-ltan-śes-rab
5307	3911	Rta-dbyans (Aśvaghosa)	Kun-rdsob-byañ chub-kyi-sems-bsgom-pa’i man-nag yi-ger bris-pa	Samvrtti-bodhi-citta bhavānā padeca varna samgraha	Padmākaravarma
5308	3912	Rta-dbyans (Aśvaghosa)	Don-dam pa-byan chub-kyi-sems-bsgom-pa’i rim-pa yi-ger bris-pa	Paramārthabodhi-citta bhavānā krama varna samgraha	Padmākaravarma

PKG No.	Toh No.	Name of the Author	Name of the Text Tibetan	Name of the Text Indian	Name of the Translator/ Collaborator
5317	3922	Ye-śeś-grags-pa	Pha-rol-tu-phyin-pa'i bsgom-pa'i rim-pa'i man-nag	Pāramitājñāna bhāvana kramo-padeśa	Padmakaravarma
5322	3927	Dānśīla	Bsam-gtan-gyi-chos-drug mam-Par gshag-pa'i 'grel-pa	Dhyāna-saddharma-vyāvasthāna vṛtti	Dharmaśrībhadrā
5332	3936	Chos-ldan-rab-'byor dbyans (Dharmika-subhutiḥosa)	Byan chub-sems-dpa'i spyod-pa bsdus-pa'i-sgron-ma rin-po che'i phren ba shes-bya-ba	Bodhisattva caryā (Samgraha) pradīpa ratnamālā nāma	Prajñākaravarma
5366	3971	Zla-ba grags-pa (Candrakīrti)	Gsum-la-skyabs su-'gro-ba bdun-cu-pa	Trīśarana (gamana) saptaṭi	Dipankataśrījñāna

DBU-MA-MĀDHYAMIKA DOCTRINE

5431	4518	Rta-dbyans (Aśvaghosa)	Don-dam-pa-byan-chub-kyl-sems-sgom pa'i rim-pa-yi-gei bris pa	Paramārtha-bodhi-cittā bhavanā-krama-varna- samgraha	Padmakaravarma
5436	4523	Dbyig-grñen (Vasabandhu)	'dod-pa'i-yon-tan mam pa-lna'i-ñes-dmugs-bsada pa	Pañcaviḍḍha-kāmaguṇopālambha-nirdeśa	Dharmaśrībhadrā
5447	4533	Dānaśīla	Bsam-gtan-gyi-chos-drug mam-par-gshag-pa'i-'grel pa	Dhyāna-saddharma vyāvasthāna vṛtti	Dharmaśrībhadrā

* More Book on Mādhyamika doctrine in last page of the paper

PKG No.	Toh No.	Name of the Author	Name of the Text Tibetan	Name of the Text Indian	Name of the Translator/ Collaborator
			NIRIŚĀSTRA		
5825	4333	Don yod-' char Amoghodaya	Dri-ma med-pa'i dris-lan-rin po- che'i-phren-ba shes-bya-ba.	Vimala prasanottara ratnamālā-nāma.	Kamalagupta
5458	4544	Chos-kyi-dban po (Dharmendra)	Rnal 'byor la 'jug-pa'i man-nag	Yogāvatāropadeśa	Jarandāna
5462	4548	Dbyig-gñen (Vasubandhu)	Yon tan bdun-bstan pa'i gтам	Saptagunavivaranakathā	Kamalagupta
5420	4507	Dbyig-gñen (Vasubandhu)	Yon-tan-bdun-yons-su-brjod pa'i gтам	Saptaguna-parivādāna Kathā	Gangādhara
5826	4334	Ca-na-ka (Canakya)	Tsa-na-ka'i-i-rgyal po'i lugs kyi-bstan-bcos	Cānākya-nīṣāstra	Prabhākaraśrīmitra
SEMS-TSAM-THE DOCTRINAL PHILOSOPHY OF YOGACĀRA					
5575	4074	Phyog-kyi-glan-po (Dinnāga)	Rnal-'byor-la-' jug-pa	Yogāvatāra	Dharmaśrībhadra
5576	4075	Chos-kyi-dbyan-po (Dharmendra)	Rnal-'byor-la-' jug-pa'i man nag	Yogāvatārapadeśa	Jarandāna

PKG No.	Toh No.	Name of the Author	Name of the Text Tibetan	Name of the Text Indian	Name of the Translator/ Collaborator
			‘DUL-BA’ GREL—VINAYA COMMENTARY		
5609	4108		So-sor-thar ba'i bśad-pa nams-mi brjed-dran byed tsam-du bris-pa.	Pratimoksa bhāṣya-sampramūṣitasmatana mātra lekha	Jarandhara
5663	4163	Dbyig-gñen (Vasubandhu)	Yon-tan-bdun-yons su-brjod-pa'i gnam	Saptaguna parvada Kathā	Gangādhara
5664	4164	Dbyig-gñen (Vasubandhu)	Tshul-khrims-kyi-gnam	Śīlaparikathā	Jarandhara
5425	4512	Maitricitra	Phyin-ci-log-bshi-span-ba'i gnam	Caturvāryayapaṇhāra kathā	Buddhabhadra
5675	4175	Dpa'-bo (sura)	Legs-pa'i-lam-bstan pa'i gnam	Supathadesanā parikathā	Dipankarāśrījñāna
5680	4180	Dbyig-gñen (Vasubandhu)	'dod-pa'i yon tan-lna'i nes dmigs bsad-pa	Pañca kāma guna-pālabha nirdeśa	Dharmasrībhadrā
5695	4196		Dpe'i phren-ba	Dristāntamālya	Dharmasrībhadrā Tshulkrims yon tan.
			GSO-RIG-PA—MEDICINAL TEXT		
5798	4310	Pha-go (Vāgbato) or Pkg Sman pa-chen-po pha-go	Yan-lag-brgyad-pa'i sñin-po bsdus-pa-shes bya-ba	Astāngahrdaya-samhitā nāma	Jarandhara or Pkg Jalamdhara

PKG No.	Toh No.	Name of the Author	Name of the Text Tibetan	Name of the Text Indian	Name of the Translator/ Collaborator
5800	4312	Zla-ba-la-dga'ba (Candranandana)	Yan-lag-brgyad-pa'i sñin-po'i mam-par-'grel pa tshig-gi- don gyi-zla-zer shes-bya-ba	Padārtha-candrika-prabhāsa nāma astāṅgahrdāyavivṛti	Jarandhara (jalamdharai)
5876	4345	Śālihotra	Rta'i-tshe'i-ng-byed sa-li ho tras-bsdus-pa-shes-bya-ba	Śālihotrāsāyur-veda- samhitā-nāma	Ācārya-Dharmasītibhadra Buddhasrisānti
Bzō-rig-pa-silpa-sāstra					
5808		K'lu-sgrub (Nāgārjuna)	Spos-sbyor-rin-po-che'i- phren-ba zhes-bya-ba.	Dhupa-yoga-ratna-mālā nāma	Janardana
DBU-MA-MĀDHYAMIKA DOCTRINE					
5453	4539	Phyogs-kyi-glan-po (Dinnāga)	Rnal-'byor-la' jug-pa	Yogāvatāra	Dharmasītibhadra
5456	4542	Dpal-ye-ses-grags-pa (Śrī-jñānakīrti)	Pha-rol-tu phyin-pa'i theg- pa'i sgom pa'i-rim-pa'i man-rag	Pāramitājāna-bhāvanā- karmopadeśa	Padmakaravarma

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